



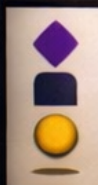
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GA-DNA

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ARTIST MAIL



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RELIQUIAE TENEBRAE - - CULTUS EGO -

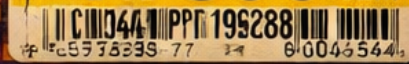


PROJECT ANGELBOOK - VOLUME XII - PART 8

東条
雷
奈
木
七



¥7800 .CEM



EZEKIEL REDIK YARBROUGH

Reliquiae Tenebrae – Cultus Ego – Project
AngelBook – Volume XII – Part 8
By Ezekiel Redik Yarbrough (DBM
ECLIPZE)

Liminal Archivist's Note

On the Preservation of Distorted Gnosis and the Dying Digital Veil

There is a strange ache that comes from spending all day in the ruins of spiritual memory.

Fifty books made in one day—an inhuman output—should feel like a triumph. But when the source material is splintered, hostile, and drenched in egoic inversion, what remains is not pride... but hollowness.

This volume, like many in this phase, is not composed of my own words.

It is an act of preservation, not expression.

It is a documentation of liminal knowledge, scraped from a dying web—the final breath of spiritual forums, parapsychology ephemera, early occultist blogs, and yes, even the darker corridors of modern satanic movements.

And herein lies the tension:

Much of what is presented under the name Satanism is a distorted half-truth.

It correctly identifies that Yahweh is not the Most High, and in this way, it mirrors certain Gnostic insights—

but then it derails into ego exaltation, materialism, and psychic hostility. It gets halfway to freedom... and then builds a new prison out of flame and shadow.

And yet—

amidst the mockery, venom, and inversions,

there are real spiritual technologies embedded in the code.

Meditation techniques, psychic development maps, astral awareness, breath control, and ritual frameworks.

Not all of it is corrupted.

Some of it is usable tech.

Some of it may be ancient... wearing a new mask.

So I do not endorse what is preserved here.

But I also refuse to let it vanish into untraceable digital decay.

This is an act of containment as much as curation.

I name this phase liminal, because I know it will not last.

There is only so much of the old internet left to preserve.

Only so much unindexed gnosis hiding behind broken blog links and .org forums that haven't been cached since 2012.

When this phase ends, and I return to creation, I will draw from this tomb of fragments with clarity and discernment.

But for now, I am the one who stands in the gateway—

Archiving the bones, sealing the jars, lighting one gold-lettered candle above a chamber of shadows.

To the reader: proceed with awareness.

This is not scripture.

This is sediment.

It is archived because it is dangerous.

And dangerous knowledge, when preserved with respect, often becomes a mirror for deeper truth.

—Ezekiel Redik Yarbrough

Liminal Phase – Discretio Luminis

January 01, 2009, 09:53:14 PMReply #34
disciple of the ages
Settling In

Offline

*

30

Karma:

0

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Re: The True Nature of Psi

I think this article was very well thought out and written with compelling arguments in favor of psi energy being something that requires further study. The arguments were laid out solidly enough with supporting information and basic misconceptions and their counterarguments were given due credit. The only area that may seem a little "weak" is the reference to "soul". Would ethereal energy fall into this category I wonder? Or does that fall somewhere on the electromagnetic spectrum? I think some people are having trouble accepting the idea of "soul energy" in a scientific argument. I would give this 5/5 stars, if I knew how to rate. I read the post that explained how, but I don't understand where the person is talking about. "above the replies", uhhh ok I don't see a rating button. Probably because I'm new and not used to this forum lol. If someone could point out where that is I would be very appreciative. Also, I'm not sure I understand all the dynamics of Psi just from this article. However, great post Kobok.

Logged

If you're passing by, feel free to give me a click every so often!

A wise man speaks because he has something to say, a fool, because he must say something. ~ Plato

January 01, 2009, 10:39:59 PMReply #35

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

5000

Karma:

174

Personal Text

Veritas Council

[View Profile](#)

Re: The True Nature of Psi

The star rating system was from our old forum software. That feature is no longer available.

As for the term "soul", I'm quite familiar with this term making people uncomfortable. People can feel free to relabel it to a term that makes them more comfortable, as long as they still attribute the same essential properties to it that we know exist. Namely, that psi is performed by a part of ourselves which does not operate by the spatiotemporal interactions by which all physical things are constrained. What you want to call this non-physical part of yourself is purely a matter of language.

Logged

Latest article: Construct Dynamics

Want to learn psi? Check out our collection of psi articles.

January 01, 2009, 10:57:06 PMReply #36

disciple of the ages

Settling In

Offline

*

30

Karma:

0

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Re: The True Nature of Psi

Well, that explains why I can't find the rating button haha. Is ethereal energy an appropriate term that could be applied to it? In addition, do you think it is true that the pineal gland is (my words) a "gateway" for the passage of information from the soul (ethereal power stronghold) to the rest of the physical brain and conscious mind as <http://www.crystalinks.com/thirdeyepineal.html> <- that website may suggest?

Logged

If you're passing by, feel free to give me a click every so often!

A wise man speaks because he has something to say, a fool, because he must say something. ~ Plato

January 01, 2009, 11:47:18 PMReply #37

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

5000

Karma:

174

[Personal Text](#)
[Veritas Council](#)
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Re: The True Nature of Psi

Quote from: disciple of the ages on January 01, 2009, 10:57:06 PM

Is ethereal energy an appropriate term that could be applied to it?

I've seen people who prefer to call the soul an etheric body. I don't much care if they do, just as long as this does not promote confusion. :)

Quote from: disciple of the ages on January 01, 2009, 10:57:06 PM

In addition, do you think it is true that the pineal gland is (my words) a "gateway" for the passage of information from the soul (ethereal power stronghold) to the rest of the physical brain and conscious mind

No. This myth is based on a misconception started, or at least significantly propagated by, Descartes. He based this idea on his belief that the pineal gland was the only part of the brain without two hemispheres. This belief was not only inadequate to draw this sort of conclusion, but also happened to be false, as the pineal gland does have two parts.

The function of the pineal gland is much more constrained than the broader interaction between soul and brain. There does not need to be a point of contact for this interaction, since the actions of the soul are not so spatially constrained, as discussed above.

Logged
Latest article: [Construct Dynamics](#)

Want to learn psi? Check out our collection of psi articles.

January 12, 2009, 08:26:19 AMReply #38

[Tankdown](#)
[Posts By Osmosis](#)

Offline

871

Karma:

2

[Personal Text](#)
[Hows my logic?](#)
[View Profile](#)

Re: The True Nature of Psi

I can't see this how this is solid and the whole one sided thing I sort of don't care about.
I can't picture anything higher then 2/5 stars.

Yes it gives some examples of evidence agasint electromanetism but it quickly defines that its beyond without giving any other explaintations of different phyiscs that can go through a lead wall or faraday cage. Now I'm not talking about little things like sound and heat(which I found odd since some heat can travel through a lead wall). But other things like neutrnios or maybe even the most crazy idea of gravity itself.

Now the time expairments I just never agreed with so I'm letting that part side however the distance argument I found misleading since we only tested it on such small distances compared to comsological scales and such of a "fact" can not be determiated.

Which leads to the title which should have be stated more on the lines of observations not on "true nature".

I can go on with ideas on how he presented himself in this, like if psi can go through time it doesn't have to pass through lead which can't be jumped to the assumption that it can.

I can't see how this is a good article no matter how many times I read it.

Logged

To do, become -Myself

<---Little demon

January 12, 2009, 01:05:10 PMReply #39

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

5000

Karma:

174

Personal Text

Veritas Council

View Profile

Re: The True Nature of Psi

Quote from: Tankdown on January 12, 2009, 08:26:19 AM

Yes it gives some examples of evidence agasint electromanetism but it quickly defines that its beyond without giving any other explaintations of different phyiscs that can go through a lead wall or faraday cage.

Actually, if you check again, the immediate three sentences after the three-item list give an example of physical that can go through a lead wall or faraday cage. But the simple fact is, as stated there, none of these physical mechanisms are invariant with respect to displacements in distance and time. This includes the two examples you state of neutrinos and gravity, both of which become weaker with distance and only transmit information one-directionally through time. (I did also list these directly in the article when I reference weak and gravitational forces.)

As for distance scales that have been tested, I think you don't quite realize how big the planet is. The amount of physical energy required to transmit a physical signal across the entire planet which could be discerned by physical means, with no difference in signal strength with distance, is quite large, far exceeding the physical energy available. And for this to match the experimental data, this would have to be broadcast at all times, and throughout time (which clearly no known force can do). In addition, the difficulty in separation of a physical signal is staggering. Consider just telepathy. Try to imagine 6 billion people broadcasting all of their thoughts using some physical spatiotemporal mechanism all the time throughout the preceding and following three years or so. Even just including this relatively short time period, would mean that there are 10^{18} , or a million-trillion seconds worth of people's thoughts being broadcast past you every second. Yet, with minimal effort we can pick out a single individual using nothing more than a name on a computer screen. Even if you don't believe the physical evidence, conceptual linking makes more sense just on this prima facie basis of the implausibility of a neural network operating at kilohertz rates being able to somehow process what, by information theory, would have to be at minimum a many-exahertz signal in order to support a physical explanation. With conceptual linking, this problem does not exist.

Logged

Latest article: Construct Dynamics

Want to learn psi? Check out our collection of psi articles.

January 24, 2009, 02:16:46 PMReply #40

Vegita

A Veritas Regular

Offline

**

87

Karma:

0

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Re: The True Nature of Psi

Kobok, I thought the article was very good. Let me ask you a question to ponder. Do you think it is possible that "physical" is simply limited by vibrational frequency of matter?

There are many theories out regarding higher dimensions. One which I find particularly fascinating is that a fourth or fifth dimension or even more might exist and be essentially

just as physical and real as our own reality, but due to the vibrational rate of matter in those dimensions being much faster, our dimension simply cannot experience them physically. So perhaps the "soul" is an actual physical entity, of some sort that is just vibrating at a much higher rate and therefore we cannot experience it with any of the five senses (so far including any technology we use). In this scenario, nothing other than first hand experience interacting with this entity (which we all obviously do every day) can validate it's existence. So basically, unless someone is of the line of thinking that all our emotions, all our personal characteristics, all exist because of electromagnetic signals in our brain interacting with the systems of our bodies and our environment. Then there is really no argument against a "soul" regardless of what the actual hypothesis a person holds about it it does exist, and we can't measure or test it physically. Anyways I just wanted to get your thoughts on this. Thanks

Logged

February 01, 2009, 10:16:37 PM Reply #41

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

5000

Karma:

174

Personal Text

Veritas Council

[View Profile](#)

Re: The True Nature of Psi

Quote from: Vegita on January 24, 2009, 02:16:46 PM

There are many theories out regarding higher dimensions. One which I find particularly fascinating is that a fourth or fifth dimension or even more might exist and be essentially just as physical and real as our own reality, but due to the vibrational rate of matter in those dimensions being much faster, our dimension simply cannot experience them physically.

A dimension is basically a direction. Left/right is a dimension, front/back is a dimension, up/down is a dimension (thus yielding three of them). This standard physical definition of dimension is different from the sci-fi definition you seem to be using here.

Also, even though a number of people talk about it, there is no such thing as a vibrational rate of matter in the context you are using. (Atoms vibrate due to heat, but this cannot relate to what you are speaking about. And all matter has a wavefunction, but this also cannot result in what you are talking about.)

Logged
Latest article: Construct Dynamics

Want to learn psi? Check out our collection of psi articles.

February 02, 2009, 07:48:29 AMReply #42

Vegita

A Veritas Regular

Offline

**

87

Karma:

0

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Re: The True Nature of Psi

Quote from: kobok on February 01, 2009, 10:16:37 PM

Quote from: Vegita on January 24, 2009, 02:16:46 PM

There are many theories out regarding higher dimensions. One which I find particularly fascinating is that a fourth or fifth dimension or even more might exist and be essentially just as physical and real as our own reality, but due to the vibrational rate of matter in those dimensions being much faster, our dimension simply cannot experience them physically.

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Also, even though a number of people talk about it, there is no such thing as a vibrational rate of matter in the context you are using. (Atoms vibrate due to heat, but this cannot relate to what you are speaking about. And all matter has a wavefunction, but this also cannot result in what you are talking about.)

Isn't string theory that what makes up "atoms" are vibrating strings? I am not saying it is true, just that there are theories out about it.

Here is a short clip that explains dimensions a bit more in depth then "a direction".

<http://revver.com/video/99898/imagining-the-tenth-dimension/>

V

Logged
June 30, 2009, 02:38:30 PMReply #43

Hero
Settling In

Offline
*

19
Karma:
0
View Profile

Re: The True Nature of Psi
lol I may seem naive for saying this but to me
it dosen't really matter what psi is..

There are things that may not exist physically. yet still live on.
explainable or not, they shape the world we live in.

As long as the world keeps sight on its senses and feelings
while not loosing heart

If so then I'm fine with any
outcomes..

what is psi. to me it is a great way to disapline and live life.
to love eachother and bond..

thank you for everyone sharing their knowledge and
time with me

nice article!
Logged
January 28, 2010, 08:15:42 PMReply #44
Mindlessinvalid
Posts By Osmosis

Offline

1205
Karma:
10
Personal Text
Crazy and Can't Get out of Bed
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Re: The True Nature of Psi

Sorry for the necro posting. I wanted to voice my impressions of the article, and the people who have posted about it.

I enjoyed this article for several reasons. The primary reason is that it was very scientific, and unbiased (anyone who says otherwise needs to check the logical conventions regarding science and impartial reasoning.)

There is no need to give voice to an opposing claim if you refute the fundamental grounds upon which it operates. It is a formality used in scientific journals for ease of reference, rather than an actual necessity. The only time both sides of an issue are ever needed are in ethical argument. Science is guessing what is, by find out what is not. In science, I can say "I did this and this happened" and attempt to find out when "this" will happen, and when it won't. If "this" doesn't happen when I do "that" under 500 different circumstances, I can safely say there are 500 different situations when "this" is not caused by "that." Kobok adequately gave us his reasons why psi is not EMR. Even if psi met two out of three of those qualifications, it would still be disqualified as EMR, because EMR follows a very rigid definition. As electromagnetic frequency, it is subject to interference from other electromagnetic sources. As radiation, it needs a definitive origin and a definitive termination point. Because psi does not have a definitive origin and no definitive termination point, it can't be radiation of any type. It takes more evidence to justify re-writing the definition of an accepted system than it does to say "we don't know what it is, but here's a tentative hypothesis"

Until I had read this article, I was an avid proponent of the EMR argument; though thinking in retrospect, my experiments regarding this could have been subject to experimental contamination merely on the grounds that If one "charges" a conductive object expecting to see an increase in electrical resistance, you will see an increase in resistance because psi tends to take on patterns readily.

I'll give this article 5 stars, mainly because one can have no opinions on fact (which kobok laid out) and that it was very well thought out and had very cogent arguments.

Logged

Clothes make the man, and naked people have little or no say in society.

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Author Topic: The True Nature of Psi (Read 59247 times)

0 Members and 1 Guest are viewing this topic.

March 02, 2010, 06:15:58 PMReply #45

Epsilon Rose

Settling In

Offline

*

14

Karma:

0

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Re: The True Nature of Psi

This is a good article, but I like several others take issue with the name. It does a good job of showing that psi is not em radiation, however it does not do a good enough job of ruling out other possibilities to say what it is; both the extra dimensions posited in string theory and quantum entanglement seem like reasonable alternative explanations (as for quantum entanglement not being fast enough or working over long enough distances seems to be addressed by this experiment [the set up can be found by clicking the supplementary information link and downloading the pdf]).

Logged

"Embrace nothing: If you meet the Buddha, kill the Buddha. If you meet your father, kill your father. Only live your life as it is, Not bound to anything" -Gautama Siddharta

March 02, 2010, 07:29:15 PMReply #46

Mindlessinvalid

Posts By Osmosis

Offline

1205

Karma:

10

Personal Text

Crazy and Can't Get out of Bed

View Profile

Re: The True Nature of Psi

Science isn't about proving what is, It's about providing evidence of what isn't.

Logged

Clothes make the man, and naked people have little or no say in society.

March 02, 2010, 07:49:25 PMReply #47

darthlobo

A Familiar Feature

Offline

180

Karma:

0

Personal Text

Padawan Learner

View Profile

Re: The True Nature of Psi

"Science and Mother Nature are in a marriage where Science is always surprised to come home and find Mother Nature blowing the neighbor."

-sh*tmydadsays

Logged

I choose the Twilight Path to the Dawn.

March 03, 2010, 06:41:12 AMReply #48

Steve

Posts By Osmosis

Offline

3685

Karma:

139

View Profile

Re: The True Nature of Psi

Quote from: Mindlessinvalid on March 02, 2010, 07:29:15 PM

Science isn't about proving what is, It's about providing evidence of what isn't.

Science is the study of nature/reality.

~Steve

Logged

Mastery does not occur when you've performed a feat once or twice. Instead, it comes after years of training, when you realize that you no longer notice when you're performing a feat which used to require so much effort. Even walking takes years of training for a human: why not everything else?

March 03, 2010, 08:40:44 AMReply #49

Mindlessinvalid

Posts By Osmosis

Offline

1205

Karma:

10

Personal Text

Crazy and Can't Get out of Bed

View Profile

Re: The True Nature of Psi

I wasn't pointing at the reason for science so much as how it works.

The Scientific Method in the positive is a logical fallacy (of a basic syllogism) when you extrapolate your data.

The Scientific Method in the negative is a logical proof (basic syllogism again) in the

same scenario.

x before y,
x,
therefore y

x can exist independently of y, but we assume y is there because of x is the positive of the scientific method, which is why we always call scientific ideas of a positive to be postulates, natural laws, and theories (though theory is the most complete of the three). Anything stated by science in the positive is subject to change without exception.

x denies y.
x,
therefore not y.

this is an example of science in the negative. We have a fact that says in these circumstances, x does not allow for the existence of y. We can extrapolate that fact into a more solid idea by finding out more situations where x bars the existence of y.

Science tells us not what is, but what isn't. From that we can safely make assumptions in place of actual knowledge of what is.

To reference the daodeching and some hermetic science (hope no-one hits me for the two being mixed)

Never underestimate the value of what doesn't exist. The spokes on a wheel give it form, but the shaft in the hub makes way for the axel. Without windows and a door, a room is but a tomb.

and in hermetics,

what is is not knowable until you can perceive what isn't.

hence my argument.

(I've got Taoism, hermetics, and syllogisms on my side, what could possibly go wrong?)
<- failed attempt at humor.

Logged
Clothes make the man, and naked people have little or no say in society.
March 03, 2010, 09:26:54 AMReply #50
Steve
Posts By Osmosis

Offline

3685

Karma:

139

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Re: The True Nature of Psi

Then I have to disagree with you again. Science can only show what is, and can never show what isn't; the closest that science can come to showing what isn't is by exhaustive testing in order to determine as many things that are in order to say "we've done all that we can in trying to figure out whether this Thing A exists or not, but are unable to find it. We must therefore conclude that we cannot as of yet find it using our current levels of understanding, testing, and technology. As such, any person who says that Thing A does exist must provide some pretty good evidence that we ourselves have not been able to find."

Many bad scientists shorten the foregoing into just saying "If we can't find it with science, then it doesn't exist" but that is not truly the case with science (it is just the case with those who call themselves scientists).

In fact, we even have a logical fallacy named for it.

http://en.wikipedia.org/wiki/Argument_from_ignorance

~Steve

Logged

Mastery does not occur when you've performed a feat once or twice. Instead, it comes after years of training, when you realize that you no longer notice when you're performing a feat which used to require so much effort. Even walking takes years of training for a human: why not everything else?

March 03, 2010, 10:22:53 AMReply #51

Mindlessinvalid

Posts By Osmosis

Offline

1205

Karma:

10

Personal Text

Crazy and Can't Get out of Bed

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Re: The True Nature of Psi

Were talking on two different scales here.

On the large scale, we use what doesn't work to show what does.

On the small scale, we find out what doesn't work and what does under what circumstances.

You compile successes and failures to form the large scale ideas. It's all based on narrowing down possibilities.

A a paraphrased from death world is a very good example.

"what If I told you a stingbat was hanging in the doorway?

everyone aims theirguns at the door

"well what if I told you that there is something that resembles a sting bat, but is in fact a large insect with a talent for mimicry?"

hesitation, then they all aim their guns at the door

"it was a spinner fly, and it mimics the most dangerous life form on the planet as a defensive mechanism. In a survival situation, you would not have time to make that judgement, but there are other possibilities other than what is at face value."

someone raises their hand

"but there are no spinner flies here."

"for the purpose of my argument, pretend they were left inside one of our incoming food crates. If we had time to rule out the creature being an aggressive predator,then we could stand to profit and bring more wealth into the planet and use that for survival."

Logged

Clothes make the man, and naked people have little or no say in society.

March 03, 2010, 07:08:12 PMReply #52

darthlobo

A Familiar Feature

Offline

180

Karma:

0

Personal Text

Padawan Learner

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Re: The True Nature of Psi

Why wouldn't you just shoot the damn thing anyways just to be safe?

Logged

I choose the Twilight Path to the Dawn.

March 03, 2010, 07:57:07 PMReply #53

Mindlessinvalid
Posts By Osmosis

Offline

1205

Karma:

10

Personal Text

Crazy and Can't Get out of Bed

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Re: The True Nature of Psi

That's my point.

For the common man, science is a luxury.

For a scientist, it's a vocation.

Scientists have to rule out many possibilities before making a claim.

The common man is allowed to take what he sees at face value.

Logged

Clothes make the man, and naked people have little or no say in society.

March 04, 2010, 08:04:50 AMReply #54

darthlobo

A Familiar Feature

Offline

180

Karma:

0

Personal Text

Padawan Learner

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Re: The True Nature of Psi

So...a scientist wouldn't shoot it? Is that why they always die first in sci fi films?

Logged

I choose the Twilight Path to the Dawn.

March 04, 2010, 08:26:26 AMReply #55

Mindlessinvalid

Posts By Osmosis

Offline

1205

Karma:

10

Personal Text

Crazy and Can't Get out of Bed

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Re: The True Nature of Psi

I think you're either trolling or taking this too literally.

If they had time (to not die) to figure out that it wasn't a sting bat and that it wasn't dangerous, it opens up new possibilities that can lead to better lives.

They need to shoot the creature (hypothetical creature) to survive, but if it wasn't what they thought it was then what is it?

Scientific Method in Death world.

Hypothesis: There is a sting bat in the doorway.

It doesn't seem aggressive.

It's not a sting bat. Hypothesis invalidated.

What is it then?

It's making silk.

The silk seems to have high monetary value on interplanetary markets.

Hypothesis: If we cultivate these creatures, then we can make money to buy weapons to fight off the real stingbats.

The silk does not seem to be in great supply.

Buyers who are inclined to buy the silks are not worried about price or origin.

We now have enough money to buy weapons. Hypothesis Verified.

Logged

Clothes make the man, and naked people have little or no say in society.

August 24, 2011, 12:45:01 PM Reply #56

kingrichdickenson

New Member

Offline

*

1

Karma:

0

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Re: The True Nature of Psi

I know this is an old topic now, but I must say that I enjoyed your point of view, and I must give props to how well it was written. While I do not agree completely, this article has given me a new point of view on the nature of psi. Five stars dude.

Logged

September 15, 2011, 11:49:18 AMReply #57

naimihero

A Familiar Feature

Offline

108

Karma:

-5

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Re: The True Nature of Psi

im sorry, but im about a quarter of the way in, and i have to tell ya this is a beauty of an article. in evidence, i know nothing about psi and im still engaged :D

Logged

September 15, 2011, 12:53:14 PMReply #58

Mindlessinvalid

Posts By Osmosis

Offline

1205

Karma:

10

Personal Text

Crazy and Can't Get out of Bed

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Re: The True Nature of Psi

The book I referenced a few posts back was written in 1925 by Harry Harrison. My mind has been blown.

Logged

Clothes make the man, and naked people have little or no say in society.

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The Veritas Society »Academic Areas »Articles »Psi and Mental Abilities »The True Nature of Psi

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==> Psi and Mental Abilities

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Author Topic: The History of Psi (Read 31036 times)

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May 07, 2005, 09:48:04 PMRead 31036 times

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

5000

Karma:

174

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The History of Psi

The history of psi comes from a number of paths. First, there is the fact that people have been doing psi since the dawn of time, and so records of things that sound like occurrences of psi are scattered throughout human history. But what's more interesting is to examine the modern emergence of the cultural perspective of viewing the abilities as "psi".

The history of modern psi begins in the late 1700's, with the work of Frank Anton Mesmer, a physician who began to study abilities, such as the ability to see other locations, that arose during trancelike states. These abilities became known as "mesmerism", named after Dr. Mesmer. Mesmer considered this to be the product of another force, similar to electricity and magnetism which were then being investigated by science.

However, at this time science was undergoing a period known as the Enlightenment, in which many scientists were discarding ideas that sounded too religious. So there was a split, and mesmerism moved into the realm of the Spiritualist movement for a time.

Then in 1882, the Society of Psychical Research (SPR) was founded, by three spiritualists at Cambridge University. The SPR gained support from members of the British Royal Society, giving it a unique convergence of spiritualist practices and the scientific method.

During the early period of the SPR, most of the work focused on examining individuals who claimed psychic abilities, and the work was called "psychic research". From the 1920s through the 1940s, there was a revolution of maturity in this research, with significant contribution by Joseph B. Rhine. During this period, the term "parapsychology" was coined, and controlled statistical research replaced anecdotal

research, turning the field into a rigorously controlled experimental science.

In 1937, the Journal of Parapsychology was founded, and in 1957, the Parapsychology Association.

The term "psi" was first introduced around 1942 by Thouless and Wiesner. They wanted a new term which could describe both the causation of change and the sensing of information through non-classical means, but without encumbering the description with the implications of previous terminology. This term was adopted by the parapsychological community as a more neutral description for the effects they studied. Rather than dividing effects into numerous categories, such as separating clairvoyance from precognition, or separating psychokinesis from biokinesis, the term psi could simply be divided into active psi, for causing change with psi, or passive psi, for receiving information with psi.

Russia launched an investigation into psychic abilities for warfare and intelligence gathering in the 1960s. In the 1970s and 1980s, the CIA and DIA responded by launching an investigation into psi called "Project Star Gate", resulting in the system of intelligence gathering called "remote viewing". There were a number of books released throughout these years discussing psychic abilities, and describing ways to learn them.

The phenomenon of psi on the internet really took off in 1993-1994 when Skywind released the online book "Playful Psychic", and showed that psi could be effectively taught and learned via the internet. Small loose-knit communities quickly sprang up, and over time these communities evolved and grew into the contemporary online energy communities.

« Last Edit: August 12, 2014, 03:31:35 PM by kobok »

Logged

Latest article: Construct Dynamics

Want to learn psi? Check out our collection of psi articles.

May 07, 2005, 10:02:20 PMReply #1

Aganlex

A Veritas Regular

Offline

**

Regular Member

53

Karma:

0

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The History of Psi

Very interesting and useful article, Kobok! It was nice to read the history of psi!

Logged

Life is a complicated game of choices and events: the one affects the other...

May 23, 2005, 02:38:20 PMReply #2

oedipus

Settling In

Offline

*

Greenhorn

10

Karma:

0

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Greenhorn

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Hey

Does anyone know a place where I could download "the playful psychic?" (talked about in this article)

Logged

June 09, 2005, 02:23:14 PMReply #3

Underworlder

A Familiar Feature

Offline

Hundred-plus Club

144

Karma:

0

Personal Text

Teacher of the Kinesis

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The History of Psi

Nice kobok!

Inputted into mental library

moo :cow:

Logged

I am an enigma

wrapped in a mystery

sheathed in a quandary

ensconced in a dilemma
swathed in a quagmire
swaddled in an imbroglio
and covered in a white wrapper
June 13, 2005, 01:02:33 PMReply #4
Abi X
Settling In

Offline

*

Regular Member
30
Karma:
0
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The History of Psi
Very nice!
Logged
Set Your Own True Path And Make It To Your Goal
June 13, 2005, 09:24:20 PMReply #5
Drawingthesun
New Member

Offline

*

Greenhorn
1
Karma:
0
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Greenhorn
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The History of Psi
Good post, very informative :)
Logged
June 23, 2005, 11:28:17 AMReply #6
ChezNips
Teacher Emeritus
Posts By Osmosis

Offline

Veritas Teacher

1722

Karma:

7

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The History of Psi

Just a quick added note that I've been around IRC since the early 90's and around the internet as a whole since the bulletin boards and the term psiball was around before Skywind used it although that's probably the source most young people on the net are going to remember the most.

Logged

some days you're the bug, some days you're the windshield.

June 23, 2005, 02:06:25 PMReply #7

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

5000

Karma:

174

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The History of Psi

Quote from: -}Star{-

the term psiball was around before Skywind used it

Well, since you gave me book references on IRC which use the term prior to her usage, I have modified that section of the article. If anyone can successfully track down the origin or evolution of the concept of a psiball, please let me know.

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April 12, 2006, 07:51:21 PMReply #8

Emira

A Familiar Feature

Offline

El Mira - The Sight

150

Karma:

0

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Live. There is no plan B.

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Re: The History of Psi

Why is psi primarily an English speaking phenomenon?

Logged

"The purpose of all the major religious traditions is not to construct big temples on the outside, but to create temples of goodness and compassion inside, in our hearts." –The 14th Dali Llama

http://nobelprize.org/nobel_prizes/literature/laureates/1993/morrison-lecture.html

April 13, 2006, 11:49:59 AMReply #9

ChezNips

Teacher Emeritus

Posts By Osmosis

Offline

Veritas Teacher

1722

Karma:

7

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Re: The History of Psi

I don't believe psi to be remotely a primarily english speaking phenomena however other languages might use different terms but its fairly universal. What might make a difference is why you get the impression that its a primarily english phenomena and then trace from there back to the article where kobok talks about Mesmer who was french and also the russians. The idea of psi originated in Europe but because it was developed in many different areas by many people also not listed, you have a huge amalgamation of ideas that we read about in english so it might give the impression that its primarily english.

Logged

some days you're the bug, some days you're the windshield.

April 13, 2006, 06:39:04 PMReply #10

Emira

A Familiar Feature

Offline

El Mira - The Sight

150

Karma:

0

Personal Text

Live. There is no plan B.

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Re: The History of Psi

Sorry, I should have explained that question a little more, or phrased it better. I've only ever heard of Mesmer (Franz, not Frank, by the way) as the father of hypnosis, the instigator of neurophysics, the creator of the idea that astrology works through magnetic fields, or as a complete charlatan. I'd never previously heard of him as having any direct role in the field of psionics (unless one decides to put hypnosis under psionics, which seems iffy.) Many of his students did go on to be prominent in the early development of parapsychology (oddly enough you can trace Freud back to him as well.) I don't know about in Russia, because I don't speak Russian, but in French the term psi is an acronym attributed to technical colleges. Most links to information about parapsychology on French sites talk about poltergeists and UFOs and if one does happen upon a link that relates to psychokinesis or ESP, one will eventually find themselves on an English site. Sometimes magie mental acts as something of a substitute to psi, but they're still not exactly the same thing, and there tends to be less interest in magie mental than in magie haut or magie blanche. Hence my view of psi as being an English speaking phenomena. So I guess my really question should have been something along the lines of: If there was a linguistic split in parapsychology does anyone know when it occurred? Or, what other linguistic groups primarily use the term/idea of psi?

Logged

"The purpose of all the major religious traditions is not to construct big temples on the outside, but to create temples of goodness and compassion inside, in our hearts." –The 14th Dalai Lama

http://nobelprize.org/nobel_prizes/literature/laureates/1993/morrison-lecture.html

April 14, 2006, 08:21:59 AM Reply #11

ChezNips

Teacher Emeritus

Posts By Osmosis

Offline

Veritas Teacher

1722

Karma:

7

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Re: The History of Psi

I dont know of any linginstict split in parapsychology but it wouldnt surprize me that each language uses different terms. As kobok described, the term psi was a more neutral term adapted by scientists but it also goes under many other terms and names which has been difficult for those that have done psi research for years. The most common term in early research would be ESP.

Logged

some days you're the bug, some days you're the windshield.

June 12, 2007, 10:47:59 AMReply #12

Wonderland

Veritas Furniture

Offline

414

Karma:

0

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ISIS

[View Profile](#) My blog space (just getting started 06/07)

Re: The History of Psi

Quote from: kobok on June 23, 2005, 02:06:25 PM

Quote from: -}Star{-

the term psiball was around before Skywind used it

Well, since you gave me book references on IRC which use the term prior to her usage, I have modified that section of the article. If anyone can successfully track down the origin or evolution of the concept of a psiball, please let me know.

I had always assumed it came from Pokemon or something of the sort, but I decided to give it a shot on my ability to intuit the answer. I'm guessing it comes from sending up a weather or hot air ballon and/or like when the witches in The Wizard of Oz float in and out or send out the monkeys...or Mary Poppins.

Logged

Yeeesh! Apparently I forgot the signature changes on all posts....AND until you change it again...oh well enough then...sorry 'bout that

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Psi
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The Veritas Society »Academic Areas »Articles »Psi and Mental Abilities »Frequently Asked Questions about Psi

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Author Topic: Frequently Asked Questions about Psi (Read 35366 times)

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November 09, 2004, 11:38:57 AMRead 35366 times

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

5000

Karma:

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Frequently Asked Questions about Psi

Frequently Asked Questions (FAQ) about Psi

by kobok

1, Introductory Questions About Psi:

1.1, What is psi?

1.2, Am I able to do psi?

1.3, How do I learn psi?

2, Questions About the Nature of Psi:

2.1, Why are there so many different descriptions about psi?

2.2, Is psi due to electromagnetism?

2.3, Is psi performed by the brain?

2.4, Can psi energy be created or destroyed?

2.5, What does the soul have to do with psi?

2.6, If I visualize or expect something to happen, does that mean it will?

3, Questions Relating Psi to Other Things:

3.1, What is the relationship between psi, magick, and chi?

3.2, Can I be a Christian and do psi?

3.3, What does psi have to do with spirituality?

4, Questions about the practice of psi:

4.1, Why can't I get it to work?

4.2, How do I do aerokinesis, biokinesis, cryokinesis, electrokinesis, geokinesis, hydrokinesis, lunakinesis, pyrokinesis, terrakinesis, or *kinesis?

4.3, What is the solution to telepathic or empathic overload?

1, Introductory Questions About Psi:

1.1, What is psi?

In summary, psi is the art of causing change and sensing things by direct exertion of mental focus. There is also a great philosophical and spiritual depth to psi, which shapes the pursuit of psi into a lifelong path of self-betterment.

Psi includes all abilities that have been encapsulated under psychic abilities, including terms such as telepathy, ESP, clairvoyance, precognizance, psychokinesis, and remote viewing. Most paradigms dealing with psi include an emphasis on manipulation and awareness of psi energy.

1.2, Am I able to do psi?

An often recited slogan is that "everyone is psychic". There is a great deal of truth to that in that every human seems to possess the potential to perform psi. However, psi is a path which requires developing much focus, dedication, and self-awareness. Not everyone begins the path of psi with these attributes, but everyone who continues to develop must develop these in order to grow in skill.

1.3, How do I learn psi?

The first thing any beginner interested in psi should do is practice meditation. In particular, those interested in the path of psi should perform focal meditation, which can consist of any meditation exercise in which the goal is to focus exclusively on a single thing for a long period of time (at least 30-60 minutes). The skills developed in focal meditation are essential to beginning serious work in psi. For more details on focal meditation, see this article.

After you have begun meditation, you should take it upon yourself to read as many of these articles on psi as you can, to get a solid background. The forums can also be a wealth of information, as you can search for old threads on topics that interest you, or if there are no old threads on the topic, create a new thread to ask your question.

There are also extended courses on psi which are periodically offered at Veritas, which require you to fill out an application form and require a serious time commitment. Until the next course offering, or if you are not interested in courses, I encourage you to practice psi as much as you can using the articles and forums as a resource.

You should keep in mind that psi is not an easy solution to anything. It is a lengthy undertaking requiring much work, but it is a beautiful and irreplaceable thing, and it will change your life and your view of the world as you progress.

2, Questions About the Nature of Psi:

2.1, Why are there so many different descriptions about psi?

There are many different descriptions about psi because there are many ways to get psi

to work. There are a large number of "effective models" of psi which work perfectly well, even though they are not fundamental to the way psi works. This is a natural result of the way psi functions.

Results in psi are usually considered to be related to a deep expectation or fundamental belief of success. These effective models work because they trigger these deep expectations of success. Different effective models often arise in different cultures, because there is different symbolism which is believed in and used to obtain the expectation of success.

2.2, Is psi due to electromagnetism?

The scientific evidence says no. For more detail, see [this article](#).

2.3, Is psi performed by the brain?

Intents in psi are frequently organized and formulated by the brain, but the evidence indicates that psi itself is not performed by the brain. For more detail, see [this article](#).

2.4, Can psi energy be created or destroyed?

The laws of quantum field theory tell us that energy can and DOES get created and destroyed all the time, but that it does so at such an equally matched rate that the end result is no net change. This means that in small areas and for small times, energy does get created and destroyed noticeably, and the effects of this are measureable.

The only thing keeping the conservation of energy balanced on the everyday macroscopic scale is probability. So long as the probabilities of creation and destruction are equal, there will not be any net creation or destruction. But one reasonable interpretation of abilities like micropsychokinesis might be that we possess the ability to manipulate probabilities. So there's no fundamental reason to think that psi is restricted to obeying the conservation of energy.

Many people find it conceptually easier to "gather" psi energy, rather than to simply generate it, but it also seems to work to generate energy.

2.5, What does the soul have to do with psi?

The soul can be defined as the part of the self which performs psi. This part is sometimes referred to as will, but it means more than conscious will. This part is sometimes referred to as self-awareness, but it means more than conscious self-

awareness. There is a deeper underlying level of the self beyond the brain which seems to be responsible for the actual performance of psi, and the term "soul" is often used to refer to this part of the self.

The term "mind" is usually used in an abstract sense to refer to the totality of the human brain and soul, consciousness, unconsciousness, and the complete self-awareness. So the mind includes the brain, which can be used to formulate and organize the intent of what one is doing, and the soul, which is used to actually perform the abilities.

2.6, If I visualize or expect something to happen, does that mean it will?

Expectation alone will not result in psi, belief alone will not result in psi, wanting something will not result in psi, willing something will not result in psi, and visualizing something will not result in psi. There is more to it than any of these actions alone can account for.

Performing an action with psi can be considered the synthesis of a well formed intent, the energy to make the intent happen, and a third step of deep expectation in the soul which actualizes the event and makes it occur. Understanding what these three components mean at an experiential level comes as you practice psi.

3, Questions Relating Psi to Other Things:

3.1, What is the relationship between psi, magick, and chi?

See this article comparing these three arts.

3.2, Can I be a Christian and do psi?

Yes. I am. I have made my peace with God, and I find that psi strengthens my personal relationship with God. It is up to you to see if this path also fits you. Here are some verses you may find inspirational:

"Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father." --John 14:12

"And Jesus answered them, 'Truly, I say to you, if you have faith and never doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will be done.'" --Matthew 21:21

"You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? So, every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit. Every tree that does not

bear good fruit is cut down and thrown into the fire. Thus you will know them by their fruits." --Matthew 7:16-20

"Lord, how does he who sees the vision see it, through the soul or through the spirit [breath]? The Savior answered and said, He does not see through the soul nor through the spirit [breath], but the mind that is between the two" --Mary 5:10-11

"Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues." --I Corinthians 12:4-11

3.3, What does psi have to do with spirituality?

Spirituality is central to much of psi. Psi is a path involving using control over the self to exert control over reality, and of using awareness of the self to gain awareness about reality. These abilities are ultimately obtained by closer intimacy and awareness with ones own soul and spiritual nature.

4, Questions about the practice of psi:

4.1, Why can't I get it to work?

There are a variety of reasons why one might have difficulty.

The first thing you should examine is whether or not you are obtaining good focus. Controlling psi requires a focused mind, and this is gained by practicing focal meditation.

If you are trying to make a change with psi, the second thing you should examine is whether or not you truly expect it to work in the core of your being. If you do not, it will not work. You need to learn how to reach in and change the very nature of your inner expectations.

If you are trying to sense something with psi, the second thing you should examine is whether the information is coming from your brain or from your soul. Information coming from your brain is often called "analytical overlay", and is often little more than imagination. An important skill in the sensing arts is learning from experience how to distinguish input given by the brain from input that comes deeper from the soul. This

requires practice.

And, in summary, you may simply need more practice. Psi is not an easy solution; it requires extensive dedication and practice.

4.2, How do I do aerokinesis, biokinesis, cryokinesis, electrokinesis, geokinesis, hydrokinesis, lunakinesis, pyrokinesis, terrakinesis, or *kinesis?

Let's say you were trying to pick up a bunch of stuff with your hands and move it to another location. Would you list the techniques as:

1. Picking up a shoe
2. Picking up a box
3. Picking up a book
4. Picking up a rock
5. Picking up a chair

Obviously this system of classification has no intrinsic meaning to the method of "picking something up". Likewise, for psychokinesis, the target of the psychokinesis has no necessary bearing on the technique used. There is only one psychokinesis, and there are two ways to do it. One is a direct form of psychokinesis, where something is directly changed. The second is an indirect form of psychokinesis, where a future is brought about without specifying the manner in which it happens. (And the lines even blur between these two.) All of the abilities listed in the question are simply that. If you feel that you are able to do one, but not another, then that is simply a psychological restraint that is holding you back.

For detail about how to perform kinesis, read the following article.

4.3, What is the solution to telepathic or empathic overload?

Meditation is the often overlooked cure for overload. People being overloaded by telapathy and empathy are like a floating leaf being overloaded by the wind which directs its path. But if you are well focused and well centered within yourself, then you will direct yourself rather than being directed externally, even while maintaining the capabilities of empathy and telepathy.

A person with a psi shield is isolated from connection with others, and even the untrained can often sense something "detached" or "isolated" about the shielded person, and it makes them uncomfortable around the shielded person. In addition, upon the failure of the shield, a person who focuses on shielding is left with only a fragile inside. In comparison, a person well-focused by meditation has a certain charismatic presence around others, and an inner strength which can be used to face and work with

the sensory input at will, rather than hide from it.

« Last Edit: January 29, 2007, 03:35:48 PM by kobok »

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Latest article: Construct Dynamics

Want to learn psi? Check out our collection of psi articles.

November 22, 2005, 11:34:32 AMReply #1

Fou Lu

A Veritas Regular

Offline

**

75

Karma:

0

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Re: Frequently Asked Questions about Psi

All of the links to the articles are broken. Are the articles still there? Could you update the links if they are?

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November 22, 2005, 12:09:33 PMReply #2

ChezNips

Teacher Emeritus

Posts By Osmosis

Offline

Veritas Teacher

1722

Karma:

7

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Re: Frequently Asked Questions about Psi

I went thru the article and found 3 broken links which I corrected. All the others worked. If you have any more problems, feel free to let us know.

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some days you're the bug, some days you're the windshield.

November 22, 2005, 03:24:56 PMReply #3

Fou Lu

A Veritas Regular

Offline

**

75

Karma:

0

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Re: Frequently Asked Questions about Psi

Thanks. I should have checked them all before saying they didn't work...

Logged

August 16, 2006, 06:09:12 AMReply #4

solstice

[Posts By Osmosis](#)

Offline

Dreamwalker

2114

Karma:

-7

Personal Text

"Receive and transmit..."

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Re: Frequently Asked Questions about Psi

3.2

I Chorinthians 13:

...Now there are diversities of gifts, but the same Spirit.

5: And there are differences of administrations, but the same Lord.

6: And there are diversities of operations, but it is the same God which worketh all in all.

7: But the manifestation of the Spirit is given to every man to profit withal.

8: For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9: To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10: To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

11: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Logged

Tell all the Truth but tell it slant: Success in Circuit lies. Too bright for our infirm Delight.

The Truth's superb surprise. As Lightning to the Children eased, with explanation kind.

The Truth must dazzle gradually, or every man be blind.

Tefeari: The Giant Impact Hypothesis is a theory

August 16, 2006, 09:47:09 AMReply #5

kakkarot

[Posts By Osmosis](#)

Offline

0. The Fool... Inverted?

2701

Karma:

3

Personal Text

Pirate "Not-A-Mod" BoB

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Re: Frequently Asked Questions about Psi

Yeah for quoting out of context.

Those GIFTS are abilities granted by GOD through the Holy Spirit to whomever God desires to give them (typically people who've devoted themselves to God in a way that is pleasing to God (not by magical rituals), ie by the path God set out rather than a person's own path that they think will lead them to God). Magic can achieve similar, if not exactly the same, results but the difference is that you have to work to achieve the results in magic/psionic/qigong whereas if a god gives you the ability, you don't have to work at it.

~kakkarot

Logged

Philippians 2:5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

August 16, 2006, 12:07:25 PMReply #6

Hech

[Posts By Osmosis](#)

Offline

Regular Member

1153

Karma:

15

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Re: Frequently Asked Questions about Psi

nod Exactly. In fact, that direct quote that you gave, most Christians believe that those gifts died a long time ago. Paul said that the gift of tongues and prophecy would not last, and then when the time for them was over, both would die simultaneously. I believe that happened a long time ago, and that the gift of tongues was really only needed to

witness and show nonbelievers who were restricted by a language barrier.

The gift of tongues hadn't been seen for hundreds of years until a new denomination arose during the recent years. I don't see how God would have the gift on "hold" for a great many years and then just revive it. Most believe that the gift of prophecy and the gift of tongues have died hundreds of years ago, just as Paul said.

If any of this information is incorrect, could you please correct me with the reference from where you got the information?

Logged

<http://www.thedivinescience.org>

August 16, 2006, 11:40:31 PM Reply #7

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

5000

Karma:

174

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Re: Frequently Asked Questions about Psi

Quote from: kakkarot on August 16, 2006, 09:47:09 AM

Magic can achieve similar, if not exactly the same, results but the difference is that you have to work to achieve the results in magic/psionic/qigong whereas if a god gives you the ability, you don't have to work at it.

I think you're greatly mistaken, and I reference as evidence the story of Peter walking on water as told in Matthew 14:22-31. The ability worked for Peter only as long as his expectation held.

Quote from: Hech

Most believe that the gift of prophecy and the gift of tongues have died hundreds of years ago, just as Paul said.

Many modern Christians believe that the "age of miracles" is over, but it seems that this is just because the "faith" which would have permitted this is quite rare. In other words, they think there are no more gifts of the spirit because they don't have what it takes to operate theirs. The gift of prophecy is still prominent in the world.

The verse that inspires the belief you spoke of is 1 Corinthians 13:8. If you read the surrounding context, you can see that Paul is not predicting the demise of the gift of prophecy. Paul is comparing the value of love to the other spiritual gifts, and saying that prophecy is a gift that is exercised only for moments at a time, while love is a spiritual character which can last forever. He then concludes by saying that love is even greater than faith.

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August 17, 2006, 07:32:31 AMReply #8

Hech

Posts By Osmosis

Offline

Regular Member

1153

Karma:

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Re: Frequently Asked Questions about Psi

Quote from: kobok on August 16, 2006, 11:40:31 PM

The ability worked for Peter only as long as his expectation held.

No, the ability worked for Peter only as long as he was trusting in the Lord, faithful that he would carry him through. Are you saying that this was simply an act of kinesis based on expectation rather than a miracle based on the faith of God's disciple?

Quote from: kobok on August 16, 2006, 11:40:31 PM

Many modern Christians believe that the "age of miracles" is over, but it seems that this is just because the "faith" which would have permitted this is quite rare.

Many modern Christians believe that the age of miracles is NOT over, and if you take a look in Africa, you can see miracles are almost a common occurrence (prayer > healing). Even in respect to the USA, though the circumstances as well as the faith may not permit, miracles happen in my life all the time. I suppose you could pass that off as "faith" of prayer = spell of magick, but that's where my faith in God and His Word come in. I know that there is a difference.

Quote from: kobok on August 16, 2006, 11:40:31 PM

The verse that inspires the belief you spoke of is 1 Corinthians 13:8. If you read the surrounding context, you can see that Paul is not predicting the demise of the gift of prophecy. Paul is comparing the value of love to the other spiritual gifts, and saying that prophecy is a gift that is exercised only for moments at a time, while love is a spiritual character which can last forever.

Well first, let me address the fact that spiritual gifts are Spirit-given abilities to edify other believers to the glory of God. These are gifts, and no man can fake or produce one. If you read 1 Corinthians 12:8-11 you will see that it says:

Quote from: 1 Corinthians 12:8-11

To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.

You see, not only does the Spirit determine who receives these gifts, but the verse implies that each person will only have one of the spiritual gifts. Either way, as you see, these things are "gifts"; not to be confused with exercised ability through magick/psi or some sort of satanic worship.

Spiritual gifts are for edification, and that is seen in Ephesians 4:12. I'm assuming you have bible gateway up already (great site), so you can search there.

Also, I do believe that in 1 Corinthians, God and Paul are saying that three gifts will cease: prophecy, tongues, and knowledge. The gift of prophecy and the gift of knowledge have unquestionably ceased since the end of the apostolic age and the completion of the New Testament. The divine revelation was given during the foundational work of the apostles and prophets; when these men died, so did their gifts. Logically tongues has ceased as well, since all three are interlocked with association in the verse.

In fact, it wasn't until the end of the 19th century that somebody claimed to speak in tongues, about 18 hundred years after the apostles. If tongues historically ceased, that includes prophecy and knowledge. Obviously I practice energetic principles and do not believe that precognition and such are impossible, but spiritual gifts and skill must not be confused.

Also, if you look in Deuteronomy, you'll see a verse that says:

Quote from: Deuteronomy

Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells,

or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the LORD...

In many other places of the bible, divination and witchcraft are grouped with murder and sexual sins, things detestable to the Lord.

I've posted a large enough post, my workout partner is here and my timing strategies have to be on the dot, so I have to go now with that abrupt ending.

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August 17, 2006, 10:17:53 AMReply #9

kakkarot

Posts By Osmosis

Offline

0. The Fool... Inverted?

2701

Karma:

3

Personal Text

Pirate "Not-A-Mod" BoB

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Re: Frequently Asked Questions about Psi

Quote from: Kobok

I think you're greatly mistaken, and I reference as evidence the story of Peter walking on water as told in Matthew 14:22-31. The ability worked for Peter only as long as his expectation held.

Correction: The ability worked only as long as he held faith that his Lord could allow him to perform it. Subtle but important difference.

Quote from: Matthew14

27 But Jesus immediately said to them: "Take courage! It is I. Don't be afraid." 28 "Lord, if it's you," Peter replied, "tell me to come to you on the water." 29 "Come," he said. Then Peter got down out of the boat, walked on the water and came toward Jesus. 30 But when he saw the wind, he was afraid and, beginning to sink, cried out, "Lord, save me!" 31 Immediately Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?"

It easily seems that Jesus could be talking about Peter believing merely in the ability to walk on the water, but if this were so then why did Peter have to tell Jesus to tell him to come out on the water? His doubt, when he saw the wind, probably wasn't in his own ability to walk on the water, because he almost certainly believed that he had no ability

of his own to do so, but his doubt was probably in the ability of his Lord to save him even in the face of the strong wind, ie he had enough faith to believe that Jesus could enable him to walk on the water, but not enough faith that Jesus could enable him to stand up against the high turbulence.

Quote from: Matthew8

24 Without warning, a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was sleeping. 25 The disciples went and woke him, saying, "Lord, save us! We're going to drown!" 26 He replied, "You of little faith, why are you so afraid?" As is seen here, the disciples, of which Peter is one, didn't trust that Jesus could save them because they didn't know how much power he had and they probably thought there were limits to what he could do. Thus, it only stands to reason that when Peter believed Jesus could enable Peter to walk on the water Peter still wouldn't have faith that Jesus could protect him from even the stormy winds. This lack of faith, based on a lack of understanding, is evident throughout all four gospels even past the point of Jesus' death, and only when the disciples saw Jesus was resurrected did they begin to believe that he had "all authority in Heaven and on Earth".

I'll reference the Holy Spirit coming upon the apostles "in power" from Acts chapter 1 and 2

1:4 On one occasion, while he [Jesus] was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. 5 For John baptized with water, but in a few days you will be baptized with the Holy Spirit."

... 8 "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

... 2:1 When the day of Pentecost came, they were all together in one place. 2 Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. 3 They saw what seemed to be tongues of fire that separated and came to rest on each of them. 4 All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

... 14 Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. 15 These men are not drunk, as you suppose. It's only nine in the morning! 16 No, this is what was spoken by the prophet Joel: 17 "'In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. 18 Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. 19 I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke. 20 The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord. 21 And everyone who calls on the name of the Lord will be saved.' 22 "Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. 23 This man was handed over to you by

God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. 24 But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.

The emphasis is that God is the one working the miracles through people, because He has decided to do so, and people know that God promises this to them when God puts His Holy Spirit upon them. I just went through all 93 references in the NIV translation for the "holy spirit" and if you read through those references too, you'll know beyond doubt that it is not faith in your expectation for the outcome to work, but faith that God will work the miracle for you that is the faith which enabled Peter to walk on the water, and which is supposed to enable the moving of mountains.

However, I also am Christian and do qi gong and magic, though not for any glory or power but simply from curiosity and boredom, and God has not had any real problem with this in my life, so it's not that I'm disputing the idea that a person can be christian and still do psionics, but that trying to use the Holy Spirit or the gifts of God as examples of psi is way off. :)

Regarding 1 Corinthians 3:8, which is indeed where the idea that miracles no longer work today comes from, in my (potentially wrong) viewpoint that passage is much too vague to be of any use in saying what would happen, when, why, or for how long (if always or for a temporary duration).

Quote

KJV 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. Now, the faileth for charity is Strongs Number 1601, which means "to drop away; specifically, be driven out of one's course", whereas the failing of prophecies and vanishing of knowledge is Strongs Number 2673, which means "rendering entirely idle", and the ceasing of tongues is Strongs Number 3973, which means "pause" or "stop" ie "restrain, quit, desist, come to an end".

The passage seems to vague to me, like it's referencing something not specifically mentioned, as kobok mentioned it may be the comparison to enduring love as opposed to abilities which are only temporarily needed in each christian's life until they reach that perfect enduring love. But this is guesswork, as is any interpretation of this verse.

Hech: Did you just say that you believe those gifts all disappeared, then stated that they still continue in Africa and even to a lesser degree in America, and then say again that they don't happen anymore?

Quote from: Hech

Paul said that the gift of tongues and prophecy would not last... I believe that happened a long time ago

Quote from: Hech

and if you take a look in Africa, you can see miracles are almost a common occurrence

(prayer > healing). Even in respect to the USA, though the circumstances as well as the faith may not permit, miracles happen in my life all the time

Quote from: Hech

The gift of prophecy and the gift of knowledge have unquestionably ceased since the end of the apostolic age and the completion of the New Testament.

Further, I disagree that the gifts of knowledge and prophecy have ceased, as God teaches me directly things which I would otherwise know nothing about and then proves this teaching through experiences and other sources of knowledge, and also God has told me to deliver quite a number of messages up until recently (prophecy in greek meant delivering a message on behalf of someone else).

As well, from my own personal studies and readings I've heard many accounts of all sorts of miracles still happening today, all over the world, so not only I but much of the world believes that God is still active :).

And lastly, in Deuteronomy, the "witchcraft" from the version you seem to be using is Strong's Number 6049 which is the very same word used to describe God "bringing forth" clouds in Genesis 9:14 "And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:." so it more likely has to do with manipulation of the worldly environment than anything as vague as "witchcraft". The "divination" has to do with determining by casting lots, and is probably best understood in the same context as when the one king of Israel sent messengers to enquire of the "God of Ekron" and Jehovah got pissed off because "His people" were ignoring Him. 2Ki 1:2 And Ahaziah fell through the lattice in his upper chamber which was in Samaria, and became ill . So he sent messengers and said to them, "Go, inquire of Baal-zebub, the god of Ekron, whether I will recover from this sickness." 3 But the angel of the LORD said to Elijah the Tishbite , "Arise, go up to meet the messengers of the king of Samaria and say to them, 'Is it because there is no God in Israel that you are going to inquire of Baal-zebub, the god of Ekron?'

~kakkarot

« Last Edit: August 17, 2006, 11:04:18 AM by kakkarot »

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Philippians 2:5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

August 17, 2006, 11:55:51 AM Reply #10

Hech

Posts By Osmosis

Offline

Regular Member

1153

Karma:

15

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Re: Frequently Asked Questions about Psi

I agree with everything that you said in the first part of your post.

The middle of your post, which spoke of knowledge and prophecy and tongues, is something I'm not completely sure of. I know a great many Christians, good ones, that believe these things are over, and I know of a great many Christians, good ones, that believe these things are not over. Some of the greatest scholars and theologians say that this is a topic that can go either way.

The last part of your post asked if I contradicted myself. No, I didn't. There is a difference between spiritual gifts and miracles. I am undecided, as I said, about the aforementioned spiritual gifts. I'm leaning towards the "non-existent" side of things, but now, because of your post, it has got me thinking again. All in all, I'm not sure.

However, whether divine works of God in the form of miracles still happen I have made up my mind about, and I see that God is still quite active :) I believe that all Christians should believe in a God that is actively involved in our lives. The reference to Africa involved supernatural healings, this does not correlate with the aforementioned spiritual gifts.

In fact, I believe that God may still give a person some sort of "divine revelation" that would seem like a spiritual gift of knowledge or prophecy, but a gift implies that it is given by the Spirit to be used for edification. However, I'm talking about a one-time miracle of God in which the person is used as an instrument, rather than a continual gift that God has given.

Like I said, I'm still a bit confused about the whole gift thing :wink: I will say, however, that I did not contradict myself and that while I'm unsure about the three spiritual gifts that we've been talking about, I have absolutely no doubt that God still performs miracles and that He is faithful to those who have faith in Him, those who love and serve Him.

Lastly, you finally ended your post by addressing the mentioning of witchcraft and such. I believe that direct worship or use of Satanic things, some of which I've experienced first hand, are definately wrong. However, I didn't have a chance to finish my post, as I said, and had I had that chance, I would have mentioned the things that you did right there.

All in all, I agree with everything that you said in your post except for the three spiritual gifts, with which, as I said, I'm unsure about at this point in time. The point of my post, as was yours, to really say how that verse was taken completely out of context and that there is a distinct difference between God given spiritual gifts and self-achieved ability. Like you, I practice the energetic arts (mainly psionics and some magick).

It's nice to hear from another lover of God, an active and obediant self-proclaimed Christian :) I hope I was coherent this time around, sometimes people take the things that I say completely the wrong way, some of which I suppose is the fault of sender (me). I'm suprised that you thought I contradicted myself though, I could have sworn that I was clear in my post.

« Last Edit: August 17, 2006, 12:03:34 PM by Hech »

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August 17, 2006, 07:03:43 PMReply #11

kakkarot

Posts By Osmosis

Offline

0. The Fool... Inverted?

2701

Karma:

3

Personal Text

Pirate "Not-A-Mod" BoB

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Re: Frequently Asked Questions about Psi

Hech: ok, i get what you're saying now.

kobok: ahaha, I didn't even realize when I quoted Acts 2:14-on in the previous post that I was quoting Peter himself saying that the gifts come from God :D Strong evidence to support the biblical idea that it's "faith that God can and will work in your life" that

prompts God to work in your life, rather than faith in the desired result becoming reality. (It was only when I was at work and mentally reviewing what I'd posted that I realized Peter is the one who said that.)

And lastly, just for the purpose of complete knowledge in the topic, the other reason that I've heard mention recently as to why spiritual gifts and miracles supposedly don't happen anymore is the modern-ish notion that only the apostles could give the Holy Spirit, by the laying on of the hands, and there's no record of the ability to give "the ability to give the Holy Spirit to others" (yes I meant to double that up) to others after the apostles, so modern christians believe that the Holy Spirit no longer comes "in power" because only the apostles could "do that". This idea that only the apostles could give the Holy Spirit "in power" is easily destroyed by the link I provided in my previous post which gives every instance of the term "Holy Spirit" in the NIV and clearly illustrates that it is not even Jesus who gives the Holy Spirit, but God and God alone.

~kakkarot

Logged

Philippians 2:5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

August 17, 2006, 07:54:36 PMReply #12

Hech

Posts By Osmosis

Offline

Regular Member

1153

Karma:

15

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Re: Frequently Asked Questions about Psi

I've never heard of that belief among Christians, though I do not think you're lying, so perhaps it is rare or it escaped my knowledge? Obviously when the Lord left, he left us with His Spirit to guide us. In fact, during the very act of prayer, the spirit intercedes for us in groanings that words cannot touch. God is cool, ain't he? :wink: :P

Alright, I would say that we're done here and that maybe we should get back onto the FAQ's article topic, except kobok has not replied and he may perhaps have some disagreements to voice.

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August 17, 2006, 09:05:56 PMReply #13
kakkarot
Posts By Osmosis

Offline

0. The Fool... Inverted?

2701

Karma:

3

Personal Text

Pirate "Not-A-Mod" BoB

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Re: Frequently Asked Questions about Psi

I'd never heard of that belief among christians either (about the HS supposedly only being given by the apostles) until this past sunday when I got into an argument with basically my whole church over the nature of the HS ^_^; I mean, it's so completely contrary to what the bible actually says that I found it incredible that anyone would believe it.

~kakkarot

Logged

Philippians 2:5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

August 18, 2006, 12:28:20 AMReply #14

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

5000

Karma:

174

Personal Text

Veritas Council

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Re: Frequently Asked Questions about Psi

Quote from: Hech on August 17, 2006, 07:32:31 AM

Quote from: kobok on August 16, 2006, 11:40:31 PM

The ability worked for Peter only as long as his expectation held.

No, the ability worked for Peter only as long as he was trusting in the Lord, faithful that he would carry him through. Are you saying that this was simply an act of kinesis based on expectation rather than a miracle based on the faith of God's disciple?

This is reminiscent of the debates about whether or not chi and psi are the same thing, or whether or not psi and magick are fundamentally the same.

What do you think gifts of the spirit are? Gifts of the spirit are gifts of the soul, and gifts of the soul are abilities of the soul, and abilities of the soul are called psi. Are they miraculous? That's more a question of how people are affected by them. Do they come from God? This is like asking if existence can be created by God and evolution can be true at the same time. I have no trouble with both being true, that it is both psi, and from God. They are not mutually exclusive, and thus, there is no contradiction. Are the workings of the divine of less value if we become closer to understanding how they work?

"There are different kinds of working, but the same God works all of them in all men." --
1 Corinthians 12:6

As for the Holy Spirit, the term is invoked occasionally in the scripture, after the fact, as an explanation for mysterious events by an unseen agent. But the most accurate description of the Holy Spirit comes from Jesus's own description of it in John 14:15-30, where he describes it as a counselor given to each person which will guide them.

« Last Edit: August 18, 2006, 12:30:42 AM by kobok »

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Author Topic: Frequently Asked Questions about Psi (Read 35360 times)

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August 18, 2006, 07:33:27 AMReply #15

Hech

Posts By Osmosis

Offline

Regular Member

1153

Karma:

15

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Re: Frequently Asked Questions about Psi

First, do you ignore the entire post of kakkarot?

Second, the problem here is at the very root of your reasoning: "Gifts of the spirit are gifts of the soul, and gifts of the soul are abilities of the soul, and abilities of the soul are called psi. Are they miraculous?"

In that case, typing right now is a miracle, because is not the body that is "fearfully and wonderfully made" miraculous? You're using the term "gifts of the Spirit" improperly.

We're talking about spiritual gifts, which vary from person to person, and are fully gifts which are given to God's chosen ones. What you're talking about is God's blessing of life to us, and all that entails, which is, of course, the ability to express the soul just as we can express the body. The act of sex, for example, has both physical and spiritual counterparts which are both quite powerful in nature - sex isn't a spiritual gift, but it certainly is a gift from God.

Just because we can train aspects of our soul's expression does not mean that is a spiritual gift in the sense that the term is used in the Bible. Sure, the soul is a gift from God, but it is not the same as the aforementioned "spiritual gifts".

You see, "All these are the work of one and the same Spirit, and he gives them to each one, just as he determines," this implies that the Spirit gives certain gifts to each person, as he so decides. What you're talking about is simply the gift of life, the ability to train and use one's soul.

« Last Edit: August 18, 2006, 07:37:47 AM by Hech »

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<http://www.thedivinescience.org>

August 18, 2006, 02:01:55 PM Reply #16

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

5000

Karma:

174

Personal Text

Veritas Council

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Re: Frequently Asked Questions about Psi

Quote from: Hech on August 18, 2006, 07:33:27 AM

First, do you ignore the entire post of kakkarot?

I read it. I just have to choose a handful of things to reply to at a time unless I want the conversation to balloon significantly. :)

Quote from: Hech on August 18, 2006, 07:33:27 AM

Second, the problem here is at the very root of your reasoning: "Gifts of the spirit are gifts of the soul, and gifts of the soul are abilities of the soul, and abilities of the soul are called psi. Are they miraculous?"

In that case, typing right now is a miracle, because is not the body that is "fearfully and wonderfully made" miraculous?

Something is miraculous if it is either supernatural, or if it inspires admiring awe, surprise, etc. Usually both of these are required for something to be considered under the scope of the word "miraculous". This is why I answered my own rhetorical question of "Are they miraculous?" by saying, "That's more a question of how people are affected by them."

Abilities of the soul are "supernatural" for most definitions of supernatural, and since Christians of course believe the soul comes from God, that of course means those abilities come from God. Then, determining if they are miraculous or not is simply a question of what effect the use of those abilities has on people.

Quote from: Hech on August 18, 2006, 07:33:27 AM

Sure, the soul is a gift from God, but it is not the same as the aforementioned "spiritual gifts".

I see no reason to make more distinctions than are necessary. The same mechanism is capable of describing both sets of events. Simple reasoning says that you can presume two sets of events are explainable by the same mechanism if that single mechanism can fully account for both sets of events. So is Jesus's soul, and thus his ability, more powerful than the typical human soul? Quite probably. But that doesn't require us to imagine an entirely separate mechanism to explain something of a similar nature and effect to what we understand.

Quote from: Hech on August 18, 2006, 07:33:27 AM

You see, "All these are the work of one and the same Spirit, and he gives them to each one, just as he determines," this implies that the Spirit gives certain gifts to each person, as he so decides. What you're talking about is simply the gift of life, the ability to train and use one's soul.

"As he so decides" is a description added based on one's philosophy about free will and the influence of God over humanity's actions. Does God decide our actions, or do we decide our actions? Does the question itself even make sense given the different levels

of operation of God and humanity? For the sake of this conversation, who cares? It's a question for which we can leave the answer as a personal opinion for now, and if we want, debate it elsewhere.

Again, I think the basic point is that we should not think that miraculous events are devalued in any way by the fact that we've reached a point where we can begin to understand the operating mechanisms behind them. Understanding how a car works does not change its usefulness, and understanding how the internet works does not make it less amazing. Neither does understanding how supernatural abilities are performed by ordinary humans or by Jesus make them any less amazing. We should not be afraid to understand parts of the divine.

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August 18, 2006, 04:34:08 PMReply #17

Hech

Posts By Osmosis

Offline

Regular Member

1153

Karma:

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Re: Frequently Asked Questions about Psi

I understand what you're saying, but you're missing the point of these last few posts by kakkarot and myself: The verse was taken entirely out of context.

Spiritual gifts are gifts which should ONLY be used for edification, if telepathy is a spiritual gift, then you cannot use it unless it edifies other believers. That's ridiculous. In fact, telepathy is never mentioned as a spiritual gift, yet you say any expression and ability of the soul seems to be a spiritual gift.

Sure, you can perform precognition as a trained ability. But the prophets of God did not receive these divine prophecies by their own ability, no, this was a gift from God and they received the prophecies with no training or skill.

You see, the mechanisms ARE different. I can punch a person or I can kick a person, the outcome is the same but it doesn't mean the source is the same. In one case, the person performs the task (believer of God or not) via trained ability. In the other case, the servant of God is divinely given the information because they have been given that

particular gift.

The Spirit decides who receives what gift, just like God decided how both Adam and Eve would look and how He would create the universe. This doesn't remove free will. If you want to discuss free will and predetermination, we could do so in another thread.

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August 18, 2006, 07:50:37 PM Reply #18

kakkarot

Posts By Osmosis

Offline

0. The Fool... Inverted?

2701

Karma:

3

Personal Text

Pirate "Not-A-Mod" BoB

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Re: Frequently Asked Questions about Psi

Kobok: You describe psi as 1) internal, 2) innate to human nature, 3) something that needs to be developed.

Yet all of the bible authors describe the Holy Spirit as 1) external, 2) innate to God's nature, which is wholly distinct from man's nature, 3) something given by God as God chooses to give it.

If you're describing something that is fundamentally different than what more than two dozen others, who've directly experienced what they're talking about so there is no reason to discount their words simply by saying it is nothing more than "an explanation for mysterious events by an unseen agent", are talking about then obviously you're talking about two different things. You, two thousand years later, cannot simply discount the experiences that plenty of people had for much of their lives (the HS stayed with these people, it wasn't a single event that they had to reminisce upon) just because you want to interpret their words to fit your experiences.

If what you've experienced is different from what they've experienced, then you're not talking about the same thing. The Holy Spirit is not Psi. If you won't take Peter's (an apostle of Jesus, which you are not) word for it, if you won't take Joel's (a Prophet of Jehovah, which you are not) word for it, Jesus' word for it (who is the Christ, which you are not), and even God's word for it (the Creator of all things and the owner of His own personal spirit, which you are not) then by what authority do you say all these people are wrong?

~kakkarot

Lu 3:22

and the Holy Spirit descended on him in bodily form like a dove.

« Last Edit: August 18, 2006, 08:22:27 PM by kakkarot »

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Philippians 2:5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

August 21, 2006, 01:28:35 PMReply #19

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

5000

Karma:

174

Personal Text

Veritas Council

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Re: Frequently Asked Questions about Psi

Quote from: kakkarot on August 18, 2006, 07:50:37 PM

Kobok: You describe psi as 1) internal, 2) innate to human nature, 3) something that needs to be developed.

Yet all of the bible authours describe the Holy Spirit as 1) external, 2) innate to God's nature, which is wholly distinct from man's nature, 3) something given by God as God chooses to give it.

The resolution to that is quite simple: Psi is not the Holy Spirit.

And of course, it could not be. The Holy Spirit is not an ability, it is a Counselor.

This is the Holy Spirit.

These are the gifts of the spirit (Note, these are "gifts", which are "abilities", and thus are not the same as the Counselor, which serves as a guide.)

Quote from: Hech

Spiritual gifts are gifts which should ONLY be used for edification, if telepathy is a spiritual gift, then you cannot use it unless it edifies other believers.

Here is a warning to not dismiss various gifts (of which psi would be an excellent example) because you think them lesser, less important, or less edifying. (And I would argue that the path of psi is far more edifying than speaking in tongues. I also believe that if psi had existed under the name "psi" back then, Paul would have agreed, given his later comments about speaking in tongues.)

Quote from: Hech

Sure, you can perform precognition as a trained ability. But the prophets of God did not receive these divine prophecies by their own ability, no, this was a gift from God and they received the prophecies with no training or skill.

Paul would disagree with you, for he frequently encourages people to actively seek out and control spiritual gifts, so that they can be used productively and wisely.

"But eagerly desire the greater gifts. And now I will show you the most excellent way."

"Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy."

"Since you are eager to have spiritual gifts, try to excel in gifts that build up the church"

"The spirits of prophets are subject to the control of prophets."

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August 21, 2006, 07:22:22 PM Reply #20

kakkarot

Posts By Osmosis

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Karma:

3

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Pirate "Not-A-Mod" BoB

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Re: Frequently Asked Questions about Psi

what bible have you been reading, kobok? the more i get to know of your understanding of the bible, it seems to be heavily influenced by gnosticism and personal interpretations based on trying to reconcile your personal experiences with what you read in some books (the books in this case being the bible).

Quote from: kobok

Here is a warning to not dismiss various gifts (of which psi would be an excellent example)

You've failed to actually show that psi is a gift from God, as your association is based on assumptions that "everything is from God"

Quote from: kobok

What do you think gifts of the spirit are? Gifts of the spirit are gifts of the soul, and gifts of the soul are abilities of the soul, and abilities of the soul are called psi.

gifts of the spirit are gifts of the Spirit of God, not men. first and most important break, as you've completely failed to show that the gifts given by the Holy Spirit as talked about in the bible are innate to men.

Holy Spirit (notice how there's more to it than just being a counsellor?)

Spirit of God

Spirit of the Lord

my spirit

Now, cut out the verses that have nothing to do with God and read (such as in psalms where david says "my spirit" when he is talking about his own spirit). I'm going to stop debating this now, as it's all in the bible and I shouldn't be making this into a debate but should instead be helping people learn. If some wants to disagree with me, then fine: i'm human, i could be wrong. But at the very least, if someone wants to know what the bible has to say on this, they can read it for themselves in the above links and more.

~kakkarot

« Last Edit: August 21, 2006, 07:32:31 PM by kakkarot »

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Philippians 2:5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

August 21, 2006, 11:42:36 PMReply #21

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

5000

Karma:

174

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Re: Frequently Asked Questions about Psi

Quote from: kakkarot on August 21, 2006, 07:22:22 PM

Quote from: kobok

Here is a warning to not dismiss various gifts (of which psi would be an excellent example)

You've failed to actually show that psi is a gift from God, as your association is based on assumptions that "everything is from God"

Psi is by definition a gift of the soul, and I trust that given your beliefs you will agree without citation that the soul is from God. Therefore, the abilities of the soul are given by God, even though he does not dictate our usage of them any more than he dictates the usage of our arms or legs.

Quote from: kakkarot on August 21, 2006, 07:22:22 PM

Quote from: kobok

What do you think gifts of the spirit are? Gifts of the spirit are gifts of the soul, and gifts of the soul are abilities of the soul, and abilities of the soul are called psi.

gifts of the spirit are gifts of the Spirit of God, not men. first and most important break, as you've completely failed to show that the gifts given by the Holy Spirit as talked about in the bible are innate to men.

I do not believe you have shown support for the claim that the spiritual gifts talked about by Paul are executed solely by the Holy Spirit and not by men. Toward the end of 1 Corinthians 12, Paul refers to the "gifts of administration". Are you going to claim that the gift of administration is done by the Holy Spirit and not by man? I think the more plain and simple interpretation is that he is describing various actions of people and the contributions they can make with their various gifts.

And to reaffirm that this even applies to the "big" gifts, Paul said that the gift of prophecy should be (and can be) controlled by the prophet, as I showed above. And I already established above that faith of the individual can enable and disable the gifts.

Quote from: kakkarot on August 21, 2006, 07:22:22 PM

Holy Spirit (notice how there's more to it than just being a counsellor?)

These are largely providing no information about the Holy Spirit (only mentioning it in passing), not on topic, or in concert with the definition of the Holy Spirit provided by Jesus. If you can find a specific one which is in contradiction, please present it. But I would probably go with a definition given by a quote of Jesus over a more subtle implication in another verse.

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August 22, 2006, 07:42:23 PMReply #22

kakkarot

Posts By Osmosis

Offline

0. The Fool... Inverted?

2701

Karma:

3

Personal Text

Pirate "Not-A-Mod" BoB

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Re: Frequently Asked Questions about Psi

The John quote about the HS is just one of the tasks the HS does. To say that it is the only thing God's Spirit does is to ignore much of the rest of the bible.

Gifts: Hebrews 2:4

God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.

Err, I guess that kills your theory that the gifts are inherent to mankind ("it" that God is testifying to is the message of salvation, vs 3) >.> but since you ask so nicely I'll continue.

Prophecy: Mark 12:36

David himself, speaking by the Holy Spirit, declared: "'The Lord said to my Lord: "Sit at my right hand until I put your enemies under your feet."

Luke 1:67

His father Zechariah was filled with the Holy Spirit and prophesied:

Acts 1:16

and said, "Brothers, the Scripture had to be fulfilled which the Holy Spirit spoke long ago through the mouth of David concerning Judas, who served as guide for those who arrested Jesus--

Acts 4:25

You spoke by the Holy Spirit through the mouth of your servant, our father David: "'Why do the nations rage and the peoples plot in vain?

Acts 21:11

Coming over to us, he took Paul's belt, tied his own hands and feet with it and said, "The Holy Spirit says, 'In this way the Jews of Jerusalem will bind the owner of this belt and will hand him over to the Gentiles.'"

Acts 28:25

They disagreed among themselves and began to leave after Paul had made this

final statement: "The Holy Spirit spoke the truth to your forefathers when he said through Isaiah the prophet:

2 Peter 1:21

For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

Prophecy AND Tongues: Acts 19:6

When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied.

Tongues: Acts 2:4

All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

Revelation: Luke 2:26

It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Christ.

Power: Acts 1:8

But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

God's Love: Romans 5:5

And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.

Seal as proof of salvation: Ephesians 1:13

And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, 14 who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession--to the praise of his glory.

Ephesians 4:30

And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.

Rebirth and Renewal: Ephesians 3:5

he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit,

Misc: Romans 14:17

For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit,

Romans 15:13

May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.

Romans 15:16

to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit.

1 Corinthians 6:19

Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own;

And notice here that Paul makes a clear distinction between the Holy Spirit and himself:

Acts 15:28

It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements:

Phew, and that's just the Holy Spirit link. If you'll notice in certain verses among all of those links (like 1 Corinthians 12:3 and Ephesians 4:30), the Holy Spirit is just one of the names the Spirit of the LORD goes by, so I certainly implore you to look into the other links as well :)

~kakkarot

« Last Edit: August 22, 2006, 08:01:17 PM by kakkarot »

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Philippians 2:5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

August 23, 2006, 01:15:53 AMReply #23

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

5000

Karma:

174

Personal Text

Veritas Council

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Re: Frequently Asked Questions about Psi

Quote from: kakkarot on August 22, 2006, 07:42:23 PM

Gifts: Hebrews 2:4

God also testified to it by signs, wonders and various miracles, and gifts of the Holy

Spirit distributed according to his will.

Err, I guess that kills your theory that the gifts are inherent to mankind

Hebrews in that, and surrounding text, is basically trying to establish and emphasize how powerful God is and how important Jesus is. So just about everything would be "distributed according to his will" in such a passage, including the food you had for dinner yesterday. I do not find this to rule out the passages I showed above which explain the spiritual gifts as gifts controllable by people.

Regarding the rest, I am not persuaded by posting volume. It would be better if you made a concise point using the select points you found most strong. Most of those quotes seem to be references to the Holy Spirit that are made almost as an afterthought, with a description of an event, and a comma clause postulating that it must have been by the Holy Spirit.

In addition, I think we are getting substantially off topic here. If one has to reach far into theological speculation about the nature of God to find a reason to not do psi, when the straightforward spiritual message of Christianity operates fine in concert with the path of psi, then I think it is no longer an important point of contention.

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August 23, 2006, 03:09:41 AMReply #24

kakkarot

Posts By Osmosis

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Karma:

3

Personal Text

Pirate "Not-A-Mod" BoB

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Re: Frequently Asked Questions about Psi

How is it that you can read into statements that merely say "Yeah, God gave you a gift so now you can control it" and twist them to say "The gift is a natural part of you, you just have to develop it" and yet fail to acknowledge the statements which are directly and explicitly stating their claims that the spiritual gifts talked about in the bible are not inherent to men but are given out by God on an individual basis? (and also, you'll read in Matthew and, I think, Luke that God will give out food and clothes, but I don't recall that in Hebrews :))

Secondly, volume is important in this case as it shows and overwhelming support for the number of claims that the HS is 1) more than just a councillor and 2) the source of the spiritual gifts given by God to individuals as God choses (not as men develop).

Edit: And lastly, I'm not trying to find a reason not to do psi, I'm saying your reasoning for doing psi is unfounded as you're the one trying to reach too far into a theology that doesn't support the use of psi to try and say that psi should be done. The straightforward message of christianity is this: God created everything, men rebelled against god (sin), God spent time punishing men and trying to tell them to turn back to Him until He finally sent "His Son" as a sin sacrifice for the sins of all men who would accept it and then turn back to Him. The base message has nothing to do with metaphysics at all.

~kakkarot

ps. i hate it when i say I'm not going to argue anymore because i always turn out to lie

ಠ_ಠ

« Last Edit: August 23, 2006, 05:43:59 AM by kakkarot »

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Philippians 2:5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

August 23, 2006, 01:07:10 PMReply #25

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

5000

Karma:

174

Personal Text

Veritas Council

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Re: Frequently Asked Questions about Psi

Quote from: kakkarot on August 23, 2006, 03:09:41 AM

And lastly, I'm not trying to find a reason not to do psi, I'm saying your reasoning for doing psi is unfounded as you're the one trying to reach too far into a theology that doesn't support the use of psi to try and say that psi should be done.

A standard fallacy used by some Christians is that if something is not mentioned in the

bible, it is against Christianity. Usually things are not mentioned in the bible because they or the terms and models used to describe them didn't exist back then (like psi). I believe it is more useful to look and see if something new is in concert with the spiritual message of Christianity, and I find psi to be very much in concert with this, and thus, should be encouraged for this reason.

Quote from: kakkarot on August 23, 2006, 03:09:41 AM

The straightforward message of christianity is this: God created everything, men rebelled against god (sin), God spent time punishing men and trying to tell them to turn back to Him until He finally sent "His Son" as a sin sacrifice for the sins of all men who would accept it and then turn back to Him. The base message has nothing to do with metaphysics at all.

That's the base mythology of Christianity as constructed by religious scholars. The base MESSAGE of Christianity is love and charity (helping others, and raising them up spiritually). Everything else is beneath this.

And does psi help people to rise up spiritually and to help others? Yes.

Quote from: kakkarot on August 23, 2006, 03:09:41 AM

ps. i hate it when i say I'm not going to argue anymore because i always turn out to lie
¬_¬

chuckle

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August 23, 2006, 07:09:29 PMReply #26

kakkarot

Posts By Osmosis

Offline

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Karma:

3

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Pirate "Not-A-Mod" BoB

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Re: Frequently Asked Questions about Psi

Quote from: kobok

A standard fallacy used by some Christians is that if something is not mentioned in the

bible, it is against Christianity.

I didn't say anything about psi being against christianity! I said

Quote from: kakkarot

a theology that doesn't support the use of psi

where in that do you read "a theology that is against the use of psi"?

Psi is not in the bible (unless you rewrite what the bible actually says). You're wrong. (I apologize for this last statement that I removed. It was rather rude.)

~kakkarot

« Last Edit: August 26, 2006, 06:07:03 AM by kakkarot »

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Philippians 2:5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

August 23, 2006, 08:26:17 PMReply #27

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

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Karma:

174

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Re: Frequently Asked Questions about Psi

Quote from: kakkarot on August 23, 2006, 07:09:29 PM

Psi is not in the bible (unless you rewrite what the bible actually says).

I don't believe I ever said that the word psi is in the bible, or that the specific paradigm of psi is present in the bible (and in fact, it obviously could not be since it was largely developed in the 20th century). The original question in the FAQ is, "Can I be a Christian and do psi?", and the answer I provide is "Yes. I am. I have made my peace with God, and I find that psi strengthens my personal relationship with God. It is up to you to see if this path also fits you. Here are some verses you may find inspirational:" followed by a collection of verses which I find to be applicable to the spiritual value of psi and to the call for Christians to do great works which have potential to uplift others.

The debate started because you proposed that the gifts of the spirit mentioned in 1 Corinthians 12/13 are automatic performances that require no human action to

accomplish them, and I objected to this by referring to the actions of Peter and the descriptions by Paul. Then I pointed out that spiritual gifts and psi possess fundamental similarities in nature and behavior, and that the differences are not in the nature of their performance, but in the culture and paradigm surrounding them (just as the differences between psi and magick are largely in the culture and paradigm surrounding them).

Now everytime one proposes that two paradigms have a similar fundamental nature this inevitably angers someone who holds one paradigm as more valuable than the other. I can remember countless debates I've had in my life with people who think magick is different from psi because magick is supposed to use something called "external energy" and psi is supposed to use something called "internal energy". I consider a claim that spiritual gifts of Corinthians use the Holy Spirit while psi uses the soul to be not much different from the claims made by those who tried to draw a similarly needless line between magick and psi. In the end, the abilities exhibit most of the same effects, and have many of the same fundamental properties affecting their performance.

If it walks like a duck and it quacks like a duck, even if it's not the exact same as a duck, the meat probably tastes about the same.

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August 25, 2006, 07:36:00 PMReply #28

kakkarot

Posts By Osmosis

Offline

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Karma:

3

Personal Text

Pirate "Not-A-Mod" BoB

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Re: Frequently Asked Questions about Psi

"followed by a collection of verses which I find to be applicable to the spiritual value of psi and to the call for Christians to do great works which have potential to uplift others."

ok then, now we have your motive. prior to this I figured, based on the passages chosen, that you were trying to equate "the use of psi by humans" to "the workings of God by His own authority".

"are automatic performances that require no human action to accomplish them" no

work, not no action. i do not consider work to simply be action, as work implies effort. ie, you don't have to do focal meditations every day to "get better" at using the gifts of God, whereas you do have to partake in some sort of training/practice in order to develop the ability to use psi to a greater extent.

regarding paradigms, however, different paradigms are not necessarily just portraying the same thing from different viewpoints. after all, if I have a motorized vehicle, which has wheels, is made of metal, and needs someone to drive it, do I have a car or a train or an airplane? I could use all three to get from, say, New York to San Francisco (assuming the trains have such routes set out), but it would be through different methods and different mechanics, even though the result would be the same. And then, if you change the destination from SF to Tokyo, could I still get there? I could if I had the airplane, but not if I had the car or the train. Paradigms are not always equatable, so one must be careful when they start saying "well, there are a few similarities (and just discount the differences by explaining them away as "part of the paradigm"), and you get the same results, so it's probably the same thing".

~kakkarot

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Philippians 2:5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

August 26, 2006, 12:16:14 AM Reply #29

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

5000

Karma:

174

Personal Text

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Re: Frequently Asked Questions about Psi

Quote from: kakkarot on August 25, 2006, 07:36:00 PM

"are automatic performances that require no human action to accomplish them" no

work, not no action. i do not consider work to simply be action, as work implies effort. ie, you don't have to do focal meditations every day to "get better" at using the gifts of God, whereas you do have to partake in some sort of training/practice in order to develop the ability to use psi to a greater extent.

One path uses focal meditation and control of expectations, and the other path uses devoted prayer and faith.

In Matthew 21:21, Jesus refers to the ability to wither a fig tree or move a mountain as requiring great faith and control of one's doubts, and says that these things will work if done properly. He doesn't say, "God will think about it." Yet clearly you can see that this degree of faith and control of doubt does not come without human work to develop both of those, and thus, such abilities are fairly rare.

Quote from: kakkarot on August 25, 2006, 07:36:00 PM
regarding paradigms, however, different paradigms are not necessarily just portraying the same thing from different viewpoints. after all, if I have a motorized vehicle, which has wheels, is made of metal, and needs someone to drive it, do I have a car or a train or an airplane? ...

I would concur with you in that works done by God alone are not the same as works done by humans. However, it must be stated that from many ways of looking at the world, works done by humans can ALSO be considered works done by God, and thus the most important aspect of that statement is "works done by God alone". But when we're talking about spiritual gifts performed by humans, with many verses having been presented so far about the human contribution of work and control regarding the performance of these gifts, then we are not talking about works done by God alone.

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Author Topic: Frequently Asked Questions about Psi (Read 35360 times)

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August 26, 2006, 05:28:58 AMReply #30

kakkarot

Posts By Osmosis

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0. The Fool... Inverted?

2701

Karma:

3

Personal Text

Pirate "Not-A-Mod" BoB

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Re: Frequently Asked Questions about Psi

"and the other path uses devoted prayer and faith." you're still treating it like "you do x to get y" as though there's some hard and fast rule for determining who God will chose to

give His Spirit to. The closest thing to a hard and fast "rule" in this regard is that God gave authority to Jesus (Matthew 28:18) that if Jesus decided someone should have the HS then God would give it to that person, and Jesus even gave authority to the apostles such that if the apostles decided someone should have the HS then God would honour that decision by giving that person the HS.

"In Matthew 21:21, Jesus refers to the ability to wither a fig tree or move a mountain as requiring great faith " faith in what, though (he says in Matthew 17 faith as small as a mustard seed (after just telling them that they couldn't drive out a demon because they have "little faith" ^_^;), and merely "if you have faith" in Matthew 21:21, and a mustard seed is a really really really tiny seed)? it's easy to just say "faith in the end result" but if you look at what Jesus says overall, he continually points back to God and tells people to trust in Him, so it's most likely he's still talking about faith in God here (or faith that the authority given by God individually to certain humans is a real authority), not just faith in the end result. As verse Matthew 21:22 points out "If you believe, you will receive whatever you ask for in prayer." so it's not just believing in the end result, as that would not require asking via prayer (when's the last time you simply "believed really hard" that your dad would buy you something and he simply did without you needing to ask? Certainly he *can*, but *will* he?).

And ironically, control of doubt is one of the easiest things for a human being to do, as we grew up doing that very thing by fully trusting our parents until we learned that they're not perfect enough to completely trust. (there's a good reason why Jesus continually refers to Jehovah as his "Father", and it's not mere ideology. It's yet another method to illustrate that Jehovah wants to have a deep and personal relationship with each individual person, just like a Father "should" have with their children)

"works done by humans can ALSO be considered works done by God" it can also be stated that from many ways of looking at the world, works done by humans are JUST works done by humans. How many people in the world would actually consider that Mother Teresa was actually doing the will of God rather than her own? A lot. But how many would consider the opposite, that she was simply helping other people with no help from God? A lot as well. So, it does get iffy when you start putting humans into the mix, I'll agree to that.

Is there a hard and fast rule to determine who's doing things by God's power and who's doing things by their own power? Not that I can think of. Does it matter if you just care about the results? No. Does it matter for other reasons? It can, depending on the reason. Simon the Sorcerer, for instance, was performing wondrous works by his own power and was glorifying himself, so the apostles weren't exactly happy that he wanted to buy the Holy Spirit. Was it simply a matter of thinking he could purchase the HS that made Peter so mad, the idea of exchanging money for the ability to perform wondrous things? No. It was because his heart was not right before God.

Can a person perform Psi and have their heart right before God? Yes. But a person can

also practice psi and NOT have their heart right before God. On the other hand, it'd be fairly difficult to have the Spirit of the Creator of all things resting in your self and have your heart wrong before God (or at least, if God is with you, you should be in the process of "righting" yourself before God, which is one of the purposes that God sent His Holy Spirit to dwell among men, with the Gifts of the Holy Spirit being proof (primarily to the recipients) that it's from God and not men).

Micah 6:8

He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.

The first two, act justly and love mercy, are walking in the ways of God, but the third one is walking WITH God. And how can a person walk with another person if that person isn't *right there* in their life? Can I walk in the ways of George W. Bush without ever having met him? Sure, I can learn about how George does things and why and to what ends, and I can emulate that (maybe not perfectly, but I can still do a damned good job of it). But to walk with George would require a close spatial relationship between our physical persons over a period of time. Since God is not limited to a physical body, as we supposedly are, God does not require to be "physically" close to us, but there is still a need for His personality/thoughts/identity/actions/"psyche" to be close to our personality/thoughts/identity/actions/"psyche" in order for us to walk with Him. How can that be accomplished? Via His Own Personal Soul living within us as we live (the body is the temple for the HS). Just performing acts of great wonders are child's play for God, but living with God is the real reason for redemption, and it is the message of the bible. "helping others, and raising them up spiritually" is walking in the ways of God, which is a necessary part of walking with God but is not the actual walking with God.

Edit: Btw, parts of my previous post and this one mean I'm apologizing for starting the debate (I too often imply things without explicitly stating them). I didn't realize you were quoting those passages in 3.2 to edify people, I thought you were using them to nudge along the idea that christians "should" practice psi.

~kakkarot

PS Here's the two passages where Jesus says God will clothe and feed His people Matthew and Luke which I have yet to find in Hebrews.

Phew, this ballooned way more than I expected it to.

« Last Edit: August 26, 2006, 06:46:03 AM by kakkarot »

Logged

Philippians 2:5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

August 26, 2006, 04:57:39 PMReply #31

kobok
Tech Team
Posts By Osmosis

Offline

Veritas Council
5000
Karma:
174
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Re: Frequently Asked Questions about Psi

Quote from: kakkarot on August 26, 2006, 05:28:58 AM

"and the other path uses devoted prayer and faith." you're still treating it like "you do x to get y" as though there's some hard and fast rule for determining who God will chose to give His Spirit to.

Actually, I'm treating it as though God gave us free will to direct our own actions in this respect, and as though he does not do everything for us, because he wants us to learn how to do things and how to make decisions to do things.

Quote from: kakkarot on August 26, 2006, 05:28:58 AM

"In Matthew 21:21, Jesus refers to the ability to wither a fig tree or move a mountain as requiring great faith " faith in what, though (he says in Matthew 17 faith as small as a mustard seed (after just telling them that they couldn't drive out a demon because they have "little faith" ^_^;), and merely "if you have faith" in Matthew 21:21, and a mustard seed is a really really really tiny seed)? it's easy to just say "faith in the end result" but if you look at what jesus says overall, he continually points back to God and tells people to trust in Him, so it's most likely he's still talking about faith in God here (or faith that the authority given by God individually to certain humans is a real authority), not just faith in the end result. As verse Matthew 21:22 points out "If you believe, you will receive whatever you ask for in prayer." so it's not just believing in the end result, as that would not require asking via prayer (when's the last time you simply "believed really hard" that your dad would buy you something and he simply did without you needing to ask? Certainly he **can**, but **will** he?).

The precise meaning of "faith" as used by Jesus is complicated, and the subject of a multitude of volumes full of scholarly debate. It can't appropriately be trivialized as belief, nor can it be summarized as simply trusting God. Faith is an active and intentful process, and it is not just a general trait, but can also be very specific to certain circumstances.

Also, prayer is not as simple as talking. The words used in prayer don't mean much of anything in comparison to the spiritual content, intent, and focus of the prayer.

Quote from: kakkarot on August 26, 2006, 05:28:58 AM

And ironically, control of doubt is one of the easiest things for a human being to do

Move any mountains lately? Think it will happen if you ask?

Quote from: kakkarot on August 26, 2006, 05:28:58 AM

Edit: Btw, parts of my previous post and this one mean I'm apologizing for starting the debate (I too often imply things without explicitly stating them). I didn't realize you were quoting those passages in 3.2 to edify people, I thought you were using them to nudge along the idea that Christians "should" practice psi.

Actually, I was presenting it to edify people, AND to encourage Christians to practice psi. Christians do benefit from practicing psi, because they come to know themselves better, they come to know their soul better, they come to know the souls of others better, and this leads to much further edification.

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August 27, 2006, 06:42:05 AM Reply #32

kakkarot

Posts By Osmosis

Offline

0. The Fool... Inverted?

2701

Karma:

3

Personal Text

Pirate "Not-A-Mod" BoB

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Re: Frequently Asked Questions about Psi

Quote from: kobok

Also, prayer is not as simple as talking.

I'm going to have to disagree with that, as prayer IS as simple as talking to another person. That's what prayer is. Talking to God. It doesn't require mantras or meditations or rituals or invocations, it's simply communicating with God the same way as you would with a person beside you.

Quote from: kobok

Move any mountains lately? Think it will happen if you ask?

No. Yes. I don't ask for the same reason that God gave me when I asked Him whether there are any circumstances in which thievery is ok, and God answered quite simply with Psalms 24:1 "The earth is the Lord's, and everything in it, the world, and all who live in it;". God is in control, so I don't need to move mountains or even produce miracles or even do anything. I choose to try and align my self with God's will so that I can do God's work as God desires it to be done. If God wants a mountain moved, I certainly don't need to have the power to do it :) (reference Moses from Exodus until his death)

~kakkarot

Logged

Philippians 2:5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

August 27, 2006, 01:08:15 PMReply #33

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

5000

Karma:

174

Personal Text

Veritas Council

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Re: Frequently Asked Questions about Psi

Quote from: kakkarot on August 27, 2006, 06:42:05 AM

Quote from: kobok

Also, prayer is not as simple as talking.

I'm going to have to disagree with that, as prayer IS as simple as talking to another person. That's what prayer is. Talking to God. It doesn't require mantras or meditations or rituals or invocations, it's simply communicating with God the same way as you would with a person beside you.

It seems to me that God listens to the inner prayer, not the outer one. If you speak one thing on the outside, but think something else deep inside, which do you think God will hear?

This makes it very different from talking to another person.

Quote from: kakkarot on August 27, 2006, 06:42:05 AM

Quote from: kobok

Move any mountains lately? Think it will happen if you ask?

No. Yes. I don't ask for the same reason that God gave me when I asked Him whether there are any circumstances in which thievery is ok, and God answered quite simply with Psalms 24:1 "The earth is the Lord's, and everything in it, the world, and all who live in it;". God is in control, so I don't need to move mountains or even produce miracles or even do anything. I choose to try and align my self with God's will so that I can do God's work as God desires it to be done. If God wants a mountain moved, I certainly don't need to have the power to do it :) (reference Moses from Exodus until his death)

Well, you apparently take a much more passive approach to life than I do.

I don't believe that God needs us to yield control, nor do I believe God designed us for the purpose of yielding control. I believe it is self-evidence from the nature of our existence that we were designed to learn to act. If God had wanted servants, he could have created servants. Instead it seems he wanted children. In the desires of a parent, children grow up, learn responsibility, and learn how to direct their own lives in the manner they were taught.

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August 27, 2006, 02:51:39 PM Reply #34

kakkarot

Posts By Osmosis

Offline

0. The Fool... Inverted?

2701

Karma:

3

Personal Text

Pirate "Not-A-Mod" BoB

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Re: Frequently Asked Questions about Psi

Quote from: kobok

It seems to me that God listens to the inner prayer, not the outer one. If you speak one thing on the outside, but think something else deep inside, which do you think God will hear?

God will hear both. Of course speaking to God involves communication of the soul/spirit more so than the tongue, but communication even with God can still be as simple as just talking.

I take a semi-passive role in my life with God, in that if I come upon a situation which can use some "godly actions" on my part I'll pray to God to see if He has anything other than the obvious in mind and if He doesn't answer, I (often times, but not always :/) do the obvious. If he does answer and say He wants something else done, I do that instead. At times God contacts me and tells me to go places and talk to people and I (once again to my chagrin, only usually) do. The reason I don't take a more active, controlling, role is because when I used to, I'd screw up almost all the time.

~kakkarot

James 4:2d-3

You do not have, because you do not ask God. 3 When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures.

10 Humble yourselves before the Lord, and he will lift you up.

Logged

Philippians 2:5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

September 19, 2006, 07:14:32 PMReply #35

AngryLeprachaun

Posts By Osmosis

Offline

Freelance Leprechaun

555

Karma:

-1

Personal Text

VERITAS LEP

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Re: Frequently Asked Questions about Psi

I'm delighted to hear of people that contain/withhold the same beliefs as I do. The Lord has definitely completed his services I have asked of him.

Amen

-AngryLep-

Logged

...:Believe:...:

September 19, 2006, 08:09:03 PMReply #36

Hech

Posts By Osmosis

Offline

Regular Member

1153

Karma:

15

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Re: Frequently Asked Questions about Psi

You say it like God is your faithful servant who obeys you.

Logged

<http://www.thedivinescience.org>

September 19, 2006, 09:01:47 PMReply #37

AngryLeprachaun

Posts By Osmosis

Offline

Freelance Leprechaun

555

Karma:

-1

Personal Text

VERITAS LEP

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Re: Frequently Asked Questions about Psi

What I meant to say was, "I prayed for more individuals to serve the Lord". In response to the topic, I answered simply by saying, "My prayers were answered."

I'm sorry if I confused you.

-AngryLep-

Logged

...:Believe:...:

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April 11, 2006, 03:43:59 AMRead 39784 times
kobok
Tech Team
Posts By Osmosis

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Veritas Council

5000

Karma:

174

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Ganzfeld Meditation Applet

Ganzfeld Meditation Applet

The ganzfeld (German for "whole field") experiments are a series of parapsychology experiments in which participants are placed in a state of visual and auditory sensory deprivation so that superior psi results can be achieved. In the spirit of the ganzfeld experiments, I introduce the Ganzfeld Meditation Applet.

Rather than the traditional ganzfeld approach of flooding the eyes with red light, and the ears with white noise, this applet is designed to use your vision and hearing to draw you into a meditative state. It displays an image which draws you mentally forward, while simultaneously producing a binaural beat combined with white noise to induce a meditative state and reduce the effects of distraction. For more detail on meditation and its role in psi, please read the Focal Meditation article.

To obtain the full benefit of the binaural beat, I recommend that you use this applet with headphones. If you want to link to this applet, please link to this page so that people can read the description of the applet.

If the applet does not load for you, it is likely that you need to download and install a new version of Java, which you can obtain from this link.

The Ganzfeld Meditation Applet. Sit comfortably, relax, stare at the center, and allow your mind to reach a focused state.

Update April 20, 2006 - Added progressive relaxation.

(Edit Sept. 28, 2008 - In the interest of sharing information, for those who are mathematically inclined I will describe the way the sound is generated. This paragraph is only for those curious or who are attempting to replicate the sound. Initially, the left channel contains a 99 Hz signal plus a 201 Hz signal, while the right channel contains a 101 Hz signal plus a 199 Hz signal. This produces two 2 Hz beat frequencies, one left-going and one right-going (for balance). The progressive relaxation is obtained by decreasing the two beat frequencies linearly over a 170 second time period down to 0.3

Hz. This is then combined with a white noise signal produced by a random signed perturbation of a signal damped by a 0.98 factor 192,000 times per second. For the second stage of the progressive relaxation, over an additional 120 second time period, the volume of the white noise increases by 33%, while the volume of the beat frequencies decreases by 50%. This sound formula was obtained by consideration of the cognitive effects, trial and error, and user feedback.)

Update Aug. 12, 2010 - The left-going and right-going binaural beats are now 180 degrees out of phase for an internal oscillatory effect.

« Last Edit: August 12, 2010, 08:54:17 PM by kobok »

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April 11, 2006, 01:49:45 PMReply #1

Vox Nocti

Veritas Furniture

Offline

Frequent poster

256

Karma:

0

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Frequent poster

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Re: Ganzfeld Meditation Applet

Wow it's so shiny! It works nicely I must say, the only problem I have here is that when I shut down the applet window, my boxes keep humming, but on a different frequency as the sound heard when the applet is running (I'm guessing it's the sound for which I've lost the name:S)

~Vox

Logged

"I'd like to apologize in advance for anything that I may say or do that could be construed as offensive as I slowly go NUTS." (Col. Jack 'O Neill, Stargate sg-1)

Ashrak: "And you are considered...well, a pain in the nikta"

'O Neill: "Neck?"

Teal'c: "No."

April 11, 2006, 05:31:43 PMReply #2

TakeV

Veritas Council

Posts By Osmosis

Offline

Mad Scientist

946

Karma:

55

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Re: Ganzfeld Meditation Applet

It's so blue, and hummy! It draws me right in, it's great.

Though, is it supposed to move like 1 fps?

Logged

Sigil for focus

Best argument ever.

April 11, 2006, 07:05:19 PMReply #3

Zankuro

Veritas Furniture

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Trasholin Can Fu Master

394

Karma:

0

Personal Text

"DD APPROVED! A-OKAYH"

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Re: Ganzfeld Meditation Applet

Goes fairly slow for me, too; I think it's intended.

Don't think I've ever seen the swirly-cliche-hypnosis-wheel-thing and the buzzing noise in one package, though. Nice little thing to try.

Logged

If your heart is large enough to envelop your adversaries, you can see right through them and avoid their attacks. And once you envelop them, you will be able to guide them along the path indicated to you by heaven and earth.

~Morihei Ueshiba

April 11, 2006, 07:21:00 PMReply #4

no_one_2000

A Veritas Regular

Offline

**

Greenhorn

95

Karma:

0

Personal Text

Veritas' Favorite Lurker

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Re: Ganzfeld Meditation Applet

So the audio in this applet is composed of binaural beats? If that is the case, I assume I will not be achieving the best results from its usage, as the wire to my left earpiece in my headphones is inexplicably loose. However, I still tested the applet for a short time, and I think it's great! The blue spiral is very captivating, and the humming sound--even though I'm only hearing half of it--is rather peaceful. Moreover, this is convenient because it's an Applet (it's compatible with just about everything imaginable) and even more generally, because it's oriented for the computer.

TakeV: I wondered the same thing, but after staring at it for a while, I think I may understand why. The slow and subtle movement of the spiral seemed to add to its withdrawing effect, in such a way that the motion wasn't the focus of attention, but it could still cause that imagined feeling of moving towards the monitor. Also, it would seem to me that the more active the image is, the less it would promote a slowed, altered state of mind. The "mood" of the applet is peaceful, and the slow-moving rate fits this well. Also, if you look at it carefully, you can see that the frame rate is actually pretty high; it's just that the spiral just isn't rotating very quickly. Then again, that could just be your computer's processing speed affecting the frame rate. (Besides, Java's just a slow language in general, because it's run through an interpreter of sorts.)

Logged

April 11, 2006, 08:01:11 PMReply #5

TakeV

Veritas Council

Posts By Osmosis

Offline

Mad Scientist

946

Karma:

55

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Re: Ganzfeld Meditation Applet

c++ > java

Stupid byte code...

Logged

Sigil for focus

Best argument ever.

April 11, 2006, 09:41:13 PMReply #6

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

5000

Karma:

174

Personal Text

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Re: Ganzfeld Meditation Applet

Quote from: TakeV on April 11, 2006, 05:31:43 PM

Though, is it suppost to move like 1 fps?

It actually tries to keep itself at a steady 16 fps, and the pattern should repeat in around 3-4 seconds. I just updated the routine keeping its framerate constant to make it smoother on more systems. If it is not doing this for you, and ends up with jerky movement, then this probably means you are either doing something else which is occupying all of your computer's time, or you have an older version of java which is rendering graphics more slowly. Sun significantly improved the graphics routines with release 1.5, so you should upgrade at the link above if you are having this problem.

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April 14, 2006, 09:59:06 AMReply #7

DownRodeo

Veritas Furniture

Offline

DD-APPROVED! A-OKAYH!!

498

Karma:

0

Personal Text
Veritas Furniture
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Re: Ganzfeld Meditation Applet

I like it, well done.

Logged

"There's a time when the operation of the machine becomes so odious, makes you so sick at heart, that you can't take part, you can't even passively take part, and you've got to put your bodies on the gears and upon the wheels, upon the levers... and you've got to make it stop!"

Mario Savio

April 21, 2006, 08:38:26 AMReply #8

Falcon

Posts By Osmosis

Offline

Vretsa Dcitoiray

702

Karma:

1

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Veritas Mentor

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Re: Ganzfeld Meditation Applet

I sat down for a couple of minutes looking at it, it was good, but I had my rather annoying vrother in the room at the time listening to the tv, and he's slighly deaf so I also had another distrction, I'll try it under a more controlled enviroment tonight..

Logged

Finding some things difficult and need a extra hand, Apply for a mentor that's what were here for <http://forums.v society.net/index.php?topic=9706.0>

April 26, 2006, 10:50:50 PMReply #9

Perfect Chaos Zero

Settling In

Offline

*

Robo-Librarian

10

Karma:

0

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Re: Ganzfeld Meditation Applet

I like the idea of something there to help you with meditation and all but...

Well, to be honest, it just doesn't seem that useful for ME atleast, as a meditation aid. Infact, I'd go as far to say that it makes meditation a lot more difficult, as this seems to only serve as a distraction when trying to clear one's mind of 'stray' thoughts. I don't know about everyone else, hey, it may work for you. But frankly? For me, this just seems like a simple, cliché "hypno-wheel", like something out of a cartoon and a somewhat annoying sound effect. Perhaps it works better for others that it does for me, but it doesn't seem to be a very practical meditation tool to me. But then again, perhaps the form meditation I've learned and used in magick are a bit different than those used in Psi, thus the problem.

« Last Edit: April 26, 2006, 10:55:12 PM by Perfect Chaos Zero »

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April 30, 2006, 11:42:26 AMReply #10

SethLaRoth DeShawl

Posts By Osmosis

Offline

Regular Member

581

Karma:

10

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Re: Ganzfeld Meditation Applet

Quote from: Perfect Chaos Zero on April 26, 2006, 10:50:50 PM

I like the idea of something there to help you with meditation and all but...

Well, to be honest, it just doesn't seem that useful for ME atleast, as a meditation aid. Infact, I'd go as far to say that it makes meditation a lot more difficult, as this seems to only serve as a distraction when trying to clear one's mind of 'stray' thoughts. I don't know about everyone else, hey, it may work for you. But frankly? For me, this just seems like a simple, cliché "hypno-wheel", like something out of a cartoon and a somewhat annoying sound effect. Perhaps it works better for others that it does for me, but it doesn't seem to be a very practical meditation tool to me. But then again, perhaps the form meditation I've learned and used in magick are a bit different than those used in Psi, thus the problem.

but it shouldn't matter if there is a background noise or not. when i decide to meditate nothing but silence fills my ears no matter what the sound is around me. i simply don't hear anything other than what is myself. so it really shouldn't matter at all, unless, of course you are the type of person who is easily distracted by such things, although I do admit that it does help me to reach that state.

Logged

June 16, 2006, 05:26:48 PMReply #11

exit

Settling In

Offline

*

19

Karma:

0

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Re: Ganzfeld Meditation Applet

the pixilated moving lines were very distracting, and doesnt blue put alot of strain on your eyes? shouldnt it be red or black? anyways everytime i got into it those damned lines would pull me away and if you dont get really into it right away youll just end up with a headache, or atleaste i will

Logged

"I wonder what pleasure men can take in making beasts of themselves." "I wonder, Madam," replied the Doctor, "that you have not penetration to see the strong inducement to this excess; for he who makes a beast of himself gets rid of the pain of being a man."

June 16, 2006, 07:09:57 PMReply #12

kobok

Tech Team

[Posts By Osmosis](#)

Offline

Veritas Council

5000

Karma:

174

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Re: Ganzfeld Meditation Applet

Quote from: exit on June 16, 2006, 05:26:48 PM

the pixilated moving lines were very distracting, and doesnt blue put alot of strain on your eyes? shouldnt it be red or black? anyways everytime i got into it those damned lines would pull me away and if you dont get really into it right away youll just end up with a headache, or atleaste i will

Can you clarify what you mean by "pixelated moving lines"? It does not appear very pixelated to me.

As for red and black, the first version was in fact red and black. The beta testers nearly unanimously reported that the contrast was too sharp with red and black, and that this was distracting, so a more calming set of blues with lower contrast were chosen which met with higher approval.

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June 17, 2006, 12:40:31 AMReply #13

exit

Settling In

Offline

*

19

Karma:

0

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Re: Ganzfeld Meditation Applet

ive found it helpful to first close my eyes to allow no visual sensory input, and when i start to feel the sensation of a near translike meditation session i open my eyes and concentrate on the center, before i did that i was not focused enough and as the lines became bigger ,on my moniter they appeared slightly jagged and that was very distracting, but the main thing is that this helps me to achieve the level of concentration of deep meditation much more quickly,well anyways i would personally prefer red as it puts less strain on my eyes but i am stll very appreciative of what has been provided, and although it may not be personally optimal it is still very effective

« Last Edit: June 17, 2006, 12:43:48 AM by exit »

Logged

"I wonder what pleasure men can take in making beasts of themselves." "I wonder, Madam," replied the Doctor, "that you have not penetration to see the strong inducement to this excess; for he who makes a beast of himself gets rid of the pain of being a man."

June 21, 2006, 01:24:29 PMReply #14

Rafnul!

Veritas Moderator

Posts By Osmosis

Offline

he-who-posts-lots

1084

Karma:

30

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Re: Ganzfeld Meditation Applet

After about 45 seconds, I feel like a million bucks.

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Author Topic: Ganzfeld Meditation Applet (Read 39783 times)

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August 10, 2006, 01:51:17 PMReply #15

YoYo

New Member

Offline

*

7

Karma:

0

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Re: Ganzfeld Meditation Applet

Quote from: Perfect Chaos Zero on April 26, 2006, 10:50:50 PM

I like the idea of something there to help you with meditation and all but...

Well, to be honest, it just doesn't seem that useful for ME atleast, as a meditation aid. Infact, I'd go as far to say that it makes meditation a lot more difficult, as this seems to only serve as a distraction when trying to clear one's mind of 'stray' thoughts. I don't know about everyone else, hey, it may work for you. But frankly? For me, this just seems like a simple, cliché "hypno-wheel", like something out of a cartoon and a somewhat annoying sound effect. Perhaps it works better for others that it does for me, but it doesn't seem to be a very practical meditation tool to me. But then again, perhaps the form meditation I've learned and used in magick are a bit different than those used in Psi, thus the problem.

When you learn how to meditate you have to learn how to clear your mind and not let it become distracted to outside disturbances. It's all about how much energy you put towards meditation. If you are becoming distracted, it's because you are placing more of your energy on the disturbances rather than using the energy to clear your mind. That's why meditation is so difficult at first.

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January 25, 2008, 07:28:06 PMReply #16

PhoenixJCC

A Veritas Regular

Offline

**

55

Karma:

0

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Re: Ganzfeld Meditation Applet

I tried using this applet today instead of doing normal focal meditation. I was pretty happy with the results. A light trance that normally takes minutes to fall into came over me within seconds. The other notable factor was that everything else aside from the dot kept blacking out as though I was trying to slip into a deeper meditative state. I normally experience this sensation two or three times when doing normal focal meditation and then fall right back out of it. However, with the applet, I was able to fall into this brief state at least twenty times.

Logged

March 04, 2008, 02:25:23 AMReply #17

MumtazG38

A Veritas Regular

Offline

**

75

Karma:

0

Personal Text

- Thou shalt google thine self -

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Re: Ganzfeld Meditation Applet

What is up with the clicking sound in my headphones after using the applet???

Logged

Sir Robert:I'm sorry,Mum. It's all my fault.I should've sent you away.I tried to suggest something was wrong.I thought you might notice.Did you think there was nothing strange about my household staff?

The Doctor:Well,they were bald, athletic...your wife's away,I just thought you were happy

May 21, 2008, 01:43:11 AMReply #18

Jerubbaal

New Member

Offline

*

8

Karma:

0

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Re: Ganzfeld Meditation Applet

very helpful, especially since I ran outta candles =/

Thanks a lot =)

Logged

\\\\"Undefined wisdom over hypocritical self-deceit\\\\"

-Anton Szandor Lavey

June 07, 2008, 02:09:39 PMReply #19

helikos

A Veritas Regular

Offline

**

85

Karma:

0

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Re: Ganzfeld Meditation Applet

this works great, you can also pause it by clicking on it.

kobok: could you please make this available so that it can be run without needing to be connected to the internet? My connection is down very often so this would be very helpful (maybe as a .jar file?).

Logged

Per Ardua Ad Astra

"Through travail to the stars"

"One must find out for oneself, and make sure beyond doubt, 'who' one is, 'what' one is, 'why' one is."

- Aleister Crowley, Magick in Theory and Practice

June 08, 2008, 12:29:58 PMReply #20

kobok

Tech Team

Posts By Osmosis

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Veritas Council

5000

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Re: Ganzfeld Meditation Applet

Quote from: helikos on June 07, 2008, 02:09:39 PM

kobok: could you please make this available so that it can be run without needing to be connected to the internet? My connection is down very often so this would be very helpful (maybe as a .jar file?).

You can download it here:

<http://vsociety.net/ganz/ganzfeld.zip>

You can then use it offline by opening the html file in there with a web browser.

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July 16, 2008, 05:19:45 PMReply #21

sentient

A Familiar Feature

Offline

109

Karma:

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Re: Ganzfeld Meditation Applet

Quote from: TakeV on April 11, 2006, 08:01:11 PM

c++ > java

Stupid byte code...

Actually, java is quite fast compared to C++. Java code is compiled for a Virtual Machine, which is sort of like a "fake" computer in a real computer. I won't go into the specifics, but here's some further reading for those who want to:

http://en.wikipedia.org/wiki/Comparison_of_Java_and_C%2B%2B

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July 18, 2008, 04:31:50 PMReply #22

helikos

A Veritas Regular

Offline

**

85

Karma:

0

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Re: Ganzfeld Meditation Applet

Thanks kobok for the file. After I close the window of the program though, I get a weird clicking sound that repeats itself (like a broken, disjointed version of the binaural beat). How do I fix or get rid of this?

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Per Ardua Ad Astra

"Through travail to the stars"

"One must find out for oneself, and make sure beyond doubt, 'who' one is, 'what' one is, 'why' one is."

- Aleister Crowley, *Magick in Theory and Practice*

July 19, 2008, 02:34:52 PM Reply #23

kobok

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Re: Ganzfeld Meditation Applet

Quote from: [helikos](#) on July 18, 2008, 04:31:50 PM

Thanks kobok for the file. After I close the window of the program though, I get a weird clicking sound that repeats itself (like a broken, disjointed version of the binaural beat). How do I fix or get rid of this?

The applet, according to the code, shuts down all of its threads when the window is closed (i.e., the `destroy()` function is called). If it does not do this for you, perhaps try upgrading your installation of java.

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February 13, 2009, 09:09:56 PMReply #24
Darkrain
A Veritas Regular

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Greenhorn

58

Karma:

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Re: Ganzfeld Meditation Applet
can you tell me what waves are used?

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THE HOMEWORK NEVER ENDS-It's a rolling dream, What I'd like to go after
Even if tomorrow turns pale I shall get it and show you
It's a rolling dream, What I'd like to go after
If you stop it will get away, It's a matter of not losing heart

It's a rolling dream.....

Believe

February 14, 2009, 12:24:11 AMReply #25

kobok

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Re: Ganzfeld Meditation Applet
Quote from: Darkrain on February 13, 2009, 09:09:56 PM
can you tell me what waves are used?

If you're referring to the sound, the generation of the sound is described in the last paragraph of the first post in this thread, where it says "Edit Sept. 28, 2008".

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Beginning Daoist Qigong - Koujiryuu's beginning guide to Daoist Qigong, the practice of circulating and strengthening qi in the energetic body.

Intermediate Daoyin Qigong and Applications - Koujiryuu's follow-up to his beginning guide on Daoist qigong, which deals with the furthering of this practice.

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Daoist Philosophy Primer - Serves as an introduction to philosophical Daoism (Taoism).

Care of the Physical Body - Discusses taking care of the physical body when pursuing an ascetic lifestyle.

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Posts By Osmosis

Posts: 4961

Karma: 169

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Simplified Qigong for Beginners (by Koujiryuu)

« on: March 11, 2007, 07:48:42 PM »

Simplified Qigong for Beginners

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1. Introduction
2. Void Meditation
3. Dantian Meditation
4. Wuji Stance
5. Lifting the Sky
6. Pushing Water
7. Microcosmic Orbit

8. Training Pattern by Weeks

9. Conclusion

1. Introduction

The object of this article is to present a very basic series of qigong forms, starting with meditation and moving to standing meditation, and finally concluding with the practice of the microcosmic orbit.

This article eschews a lot of the basic terminology presented in my other, more complete guide to qigong, called Beginning Daoist Qigong, for the sake of accessibility and simplicity. It also eschews conceptualization, such as meridian systems, for the sake of brevity and simplicity. The fact of the matter is that qigong can still be practiced by anyone regardless of their capacity to learn and memorize Chinese terminology in an effort to more fully understand what is going on energetically as taught by Daoist qigong masters. Therefore, a lot of terms used in my other writing are not present here.

If you seek a complete holistic paradigm and advanced Daoist alchemical techniques, please refer to my other writing. If you are busy, pressed for time, and yet still have an interest in learning qigong, this guide is for you. If you are a complete beginner who has never meditated and has no idea what qigong even is, this guide is for you. With that said, let's move on.

2. Void Meditation

The first thing we want to do is try and get in touch with our energy. In Chinese, the word for energy is "qi" (pronounced "chee"). Sometimes, it is translated as breath; and it is very true that breath controls subtle energy flow in the body. Henceforth, when talking about energy I will simply use the term "qi" to refer to it. Additionally, in Chinese, "gong" means "work", so therefore "qigong" translates to "breath work" or "energy work". That is it for beginning terminology.

The best way to actually feel our qi is through meditation. Meditation is simple, yet can be deceptively complex. Like many things in life, it is paradoxical in nature.

Begin by finding a cool, dry, quiet place. Make sure you are free from outside distractions such as TVs, other people who aren't meditating, and loud sounds/music. You want a quiet, peaceful environment. Some meditators say that going and finding a place in a park, outside by a tree or stream, has helped them greatly. Regardless, meditation can be practiced indoors, or anywhere you feel comfortable. The key is to feel comfortable while you meditate.

Sit down crosslegged and rest your hands on top of your knees. Make sure your back is straight and you don't slouch as you sit in place. Now, slowly breath in deep through the nose, and allow your lungs to fill completely with air. Do not hold your breath. Exhale,

and allow your lungs to slowly completely release the breath you just took in. Repeat this cycle. If a thought arises in your head, let it go. If you feel your mind wandering, let it wander, but focus on your breathing most of all. Allow yourself to perceive any ideas or thoughts that come to you; acknowledge the thought and move on, as you focus on deep abdominal breathing.

Feel the tension in your body melt away with each breath, and see the tension leaving your body as you exhale. Perhaps the tension appears as a murky cloud; perhaps there isn't any cloud, and you see nothing at all. Regardless, continue to breathe deeply and focus on your breath, until it becomes natural to just breathe deeply and sit.

Eventually, you may notice flashing patterns of light on your inner eyelids. These are called neural discharges, and they are the result of the increased oxygen flow to the brain causing the nerve synapses in your visual cortex to be overstimulated. Disregard the colorful lights and continue to breathe, just existing in Void. Thoughts will come to you less and less often as you deepen your state of mind through meditation and focusing on breathing.

At this point, you should feel very relaxed, and you might feel an electric buzz all around you. It may move around or stay in one spot. It can feel like a very strong heat all over, or it can feel like a very strong chill. Some people feel it most strongly around the head and spine areas. This feeling is your personal qi, or energy flow. If you cannot feel it, don't worry. It can be very subtle, and it takes different people different amounts of time meditating before they can truly feel their qi. It was once said about meditation- "A moment to learn, a lifetime to master."

"What's that Kouji? I just felt my qi, by simply sitting here and breathing?"

Yes, it is that simple. ^_^ Just sitting and breathing deeply takes you to a state of mind where you can perceive many things you otherwise couldn't. Continue to meditate until you feel satisfied. To conclude the meditation, say to yourself:

"I am going to count to five, and return to reality."

Starting from one, count to five in your head. Try and time each count on breaths. Breathe in, breathe out, one. Breathe in, breathe out, two. When you reach five, open your eyes and say internally, "I am finished meditating for now." Stand up and stretch. This concludes Void Meditation. Before moving on to Dantian meditation, practice Void meditation until you are comfortable, and until you can feel your qi in a relaxed state of meditation.

3. Dantian Meditation

Next, we are going to meditate again, but this time our meditation is different. Some people call this exercise "Dantian breathing". First, I must define what the Dantian is. Dantian is a Chinese word (pronounced don-dee-on) that means "elixir field". Sorry, I

know I said there'd be no more Chinese terms to learn, but this one is very important. The Dantian is a point in your body that is the center for all of your energy, your qi. It is located about three inches below the navel and one inch inward. If you have studied yoga at all, you'll recognize this point as being the location of svadhisthana chakra, as well. Anyway, familiarize yourself with this point on your body. Take your index finger and poke yourself rather hard at that point, then close your eyes and focus on the residual sensation of pain there. This is the kind of focus we are going to need in meditation.

Go to your meditation spot of choice and sit down crosslegged. Rest your hands on your knees, again. Keep your back straight and don't slouch, if you have trouble with this try resting your back against a wall or if outdoors, a tree. Begin to breath deep, in through the nose and out through the mouth. Allow yourself to meditate just like in Void Meditation, but when you get to that point (called gnosis) where you have few thoughts and neural discharges, you want to change your focus.

Focus on the Dantian. All of your focus and attention becomes that spot. Touch your tongue to the roof of the mouth. Now, as you breath in, focus and percieve the breath filling your body with qi. As you exhale, percieve all of the negative energy, emotion, and pain leaving your body with the breath outward. Continue this for about five minutes. After five minutes, the focus on the belly remains the same. Now, begin to visualize each breath coming in through the nostrils as a golden light: as you breath in, see and feel the qi coming into you from the air around you as a golden-white light that reaches the Dantian, then expands throughout the body. When you exhale, see the stress leaving your body as a red fog. If you find it difficult to visualize in such a manner, instead feel the qi moving into the Dantian as that electric, hot sensation moving through your body. Feel the negative qi leave your body as you exhale in the same manner. Repeat this until you feel energized all over, with the feeling centered in the Dantian.

When you are finished, count from one to five in your head with each breath, and say to yourself after five: "I am finished meditating for now." Stand up and stretch a bit. You may notice strong feelings of heat or warmth throughout the body. The fine hairs on the arms and legs may stand on end. These are normal side effects of Dantian meditation and a good indicator of progression in meditation. This concludes Dantian meditation.

It is recommended to practice Void meditation before practicing Dantian meditation. Traditionally, Dantian meditation is practiced for 100 days before beginning any kind of other qigong practice. You should practice Dantian meditation enough to become familiar with the sensation of qi moving in the body: it should feel like an electric tingle moving throughout the body, guided by your mind, and centered in the Dantian. When you finish Dantian meditation, you should feel very energized and alert. For the purposes of the busy individual, I would recommend doing nothing but Dantian meditation for a week before progressing further with this guide. The coming exercises are similar to Dantian meditation, but they include static and dynamic standing postures. Regardless, it is up to the individual to decide when they are ready to move on.

4. Wuji Stance

This exercise is the first exercise we'll do standing up. It is part of what is called "silk reeling postures", or baduanjin in Chinese, and we are going to practice the first form called Wuji (woo*chee), or "Great Ultimate". Sometimes people call this practice "zhan zhuang" (jan-jew-wong) as well. The stance itself is easy to learn, and difficult to master, but learning it and practicing it has great health benefits. It strengthens the leg muscles in the body very well, and is a form of standing meditation.

Stand up with your feet shoulder width apart. Now, bend at the knees slightly and keep your feet flat on the floor. Lower the buttocks, and keep your back perpendicular to the ground. Keep your hands at your sides, open loosely and naturally. Have your weight evenly distributed on both legs. Put your tongue on the roof of the mouth, as in Dantian meditation. Picture yourself as a tree mentally, with roots sinking deep into the earth. Relax, and adjust to this new stance for meditation while you breath deeply.

Begin to focus on the Dantian. Take deep breaths in through the nose, and out through the mouth. Begin to feel the qi energizing you as you pull it in and down to the Dantian as a golden-white light with your inhalation. However, this time as you focus on the dantian, also focus on the qi coming up into you from the ground through those roots I told you to picture earlier. So, as you relax and meditate in Wuji, you have light coming into your body through your nostrils and circling, filling the dantian; as well as light coming into your dantian from below, flowing up the legs. Both of these flows meet at that one point in your center, the Dantian. Continue breathing this way for as long as possible; a good time to stop would be when your legs are very sore or shaky from standing in one position for longer than you're used to.

Figure A: Wuji Stance

Eventually, with practice, you should be able to stand that way for a half hour to 45 minutes at a time, breathing and pulling in qi. At first, you may only be able to practice this method for 5-10 minutes before becoming too sore to continue. That is okay, what is important is that you are practicing, and you are using intention to pull qi into your body with breathwork. That is what qigong is about. ^_^ You don't want to overdo it either; practice this form as much as it is comfortable to practice.

5. Lifting the Sky

The next exercise is the first exercise to involve movement while meditating. It is called Lifting the Sky.

Stand in Wuji for about five minutes and practice Void meditation. Breath deeply and calmly, and feel the tension in your body sink away into the ground. Now, move your

hands from your sides to be directly in front of you, palms up, with the middle fingers on each hand touching. Your hands should be loose and relaxed, and they should be in front of you at about the same level as the dantian is (in front of your waist). Now, take a deep inhalation, and move both your arms upwards and over your head until the palms are facing towards the sky. Your neck should be craned back and looking upwards. Exhale, and bring your hands down in front of you again to the starting position. As you do this, meditate in a fashion similar to Void meditation; there is no focus on qi, as the form itself causes qi movement in the body, and any focus on qi on your behalf will only impede the purpose of the form. Repeat this qigong form as much as you want to.

Figure B: Lifting the Sky

6. Pushing Water

This exercise is another one involving movement, and practiced within a mindset of Void meditation. It is called Pushing Water.

Begin by standing in Wuji for five minutes and focusing on your breath. When you are in a sufficient state of mind, we are ready to begin. As you breath in, bend at the knees and sink your weight downward while still keeping the back straight. Your knees should be facing outwards at about a 45 degree angle and you should be up on the balls of your feet as you sink your weight lower. Simultaneously raise the hands outward to the side until the palms and arms are parallel to the ground. Exhale, and return to the starting position, slowly lowering your arms back to their sides and raising the weight upward, completing the Wuji stance again. Repeat this form as many times as you feel comfortable doing, and once again, the exercise is to be done in a Void mindset. Don't focus on the Dantian at all, or try and move qi into your system, as the exercise itself does that for you. Instead, simply focus on your breath and the exercise itself.

Figure C: Pushing Water

7. Microcosmic Orbit

This exercise is a sitting meditation that improves the quality of your qi by taking the qi

you have cultivated and cycling it in a beneficial manner through two meridians, or qi channels in the body. PLEASE NOTE that this exercise is NOT to be taken lightly. It is a very powerful practice and can be dangerous if practiced improperly, too soon, or with an incorrect focus. Traditionally, this exercise was taught only to disciples who had practiced the former exercises, and many others, over a period of two years time. I would therefore recommend that you DO NOT practice this exercise until you have been doing Dantian meditation for 100 days time. I myself did not practice the microcosmic orbit until I had been doing basic meditation and qigong exercises for about 8 months. Please do not take this warning lightly; dementia, qi stagnation and blockages in the energy body can develop if this exercise is practiced before the individual is ready for it.

That said, begin by sitting down with your legs crossed and the palms of the hands covering the knees. Remember to keep your back straight and maintain proper posture. Practice void meditation until you are in the state of gnosis (neural discharge, a feeling of connectedness with qi, etc). The steps below cover the entirety of one circulation of the microcosmic orbit meditation.

- a. With your eyes open, cross them and stare at the tip of the nose.
- b. Close the anus and squeeze tightly. Keep it this way for the entirety of the circulation. This is done to close the gap called huiyin at the perineum, and bring both energy channels used in the process together. It also helps maintain a straight back and enforce proper posture.
- c. Touch the tip of the tongue to the upper pallette in the mouth.
- d. Breath in deep, and as you do so, focus on the energy in the dantian. Feel it move backwards, rise up the back of the spine, and travel to the top of the head. If you want to, you can visualise the energy as you have been doing- a golden, white light. The qi should arrive at the top of the head as you fill your lungs to capacity with air; try and time the rising qi with your breath.
- e. Exhale, and feel the qi come down the front of the face to the upper pallette, where it moves through the tongue and proceeds to "fall" down the front of the body into the dantian.
- f. Relax, uncross the eyes, release the tensed anus, and take a deep, cleansing breath.

Repeat this method five times, and after that you should notice a great deal of saliva in your mouth. Daoists call this the Jade Nectar, it is seen as being a beneficial leftover result from the internal alchemic firing process. Swallow the saliva, and picture a golden, white light begin to envelop the stomach and spread throughout the whole body. After you have done this, you may repeat the method five more times, before pausing after the deep, cleansing breath to swallow the Jade Nectar.

It is generally recommended to only do ten repetitions of the microcosmic orbit for the first week, then twenty the next, and after that max out at 27 repetitions of the exercise. Of course, moderation is key. You don't want to overdo any of these exercises, let alone the microcosmic orbit. This concludes the exercise.

8. Training Pattern by Weeks

Week 1: Void Meditation

Week 2: Void Meditation, followed by Dantian Meditation

Week 3: Dantian Meditation

Week 4: Dantian Meditation

Week 5: Dantian Meditation and Wuji Stance

Week 6: Dantian Meditation and Lifting the Sky

Week 7: Dantian Meditation and Pushing Water

Week 8-12: Dantian Meditation, Wuji, Lifting the Sky and Pushing Water. 10 breaths per exercise before switching to the next.

Week 13: Dantian Meditation and Microcosmic Orbit (10 circulations)

Week 14: Dantian Meditation and Microcosmic Orbit (20 circulations)

Weeks 15-x: Dantian Meditation and Microcosmic Orbit (27 circulations max)*

*After week 15, you can practice any of the exercises at your leisure; the key is to do the ones you enjoy most, while still having Dantian meditation as your basic practice.

9. Conclusion

This concludes my brief introduction to Qigong. I would like to take this space to thank anyone and everyone throughout the years who guided me towards Daoist meditation and qigong. You know who you are.

Please post any questions concerning any exercises in these guides in the Body Energy Arts forum and I will read and try to answer them as promptly as possible. Thank you.

Ren Dao! (Good health)

Koujiryuu

« Last Edit: June 05, 2013, 01:41:40 PM by Koujiryuu » Logged

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Re: Simplified Qigong for Beginners (by Koujiryuu)

« Reply #1 on: January 21, 2013, 04:58:55 PM »

For the Lifting the Sky exercise, I can't seem to physically maintain that hand position while lifting them over my head. Am I supposed to change it as I lift them up?

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Koujiryuu
Scholar-Warrior
Veritas Teacher
Posts By Osmosis

Posts: 1328
Karma: 106

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Re: Simplified Qigong for Beginners (by Koujiryuu)

« Reply #2 on: January 22, 2013, 05:54:43 PM »

The pictures are very old and not clear. Sorry.

Turn your hands palms up, facing the sky, with the fingertips pointing inwards, then bring them across each other and down.

You can even do it a bit lazily like in this video, this is for the Qigong study group students but it shows some of the forms in this article.

http://www.youtube.com/watch?v=1xlwx3n_ya8

Hope that helps.

~Kouji

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Re: Simplified Qigong for Beginners (by Koujiryuu)

« Reply #3 on: March 12, 2013, 04:40:48 PM »

Cool, thank you very much Kouji! And the pictures are great, I'm just bad at following instructions. xD Thanks again!

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Beginning Daoist Qigong

Beginning Daoist Qigong

Originally written 10/24/2004, first version released June 2004

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EX Introduction and Overview

In the name of progress and presentation of the most quality articles possible I present you, the reader, with Beginning Daoist Qigong EX. This is an updated, amended version of the guide, including 46 accompanying pictures/diagrams, written to expand on the original article. I received a lot of feedback on the original from many different people since it was released in July '04, and have considered everything which anyone has ever suggested could make the guide better because I want my articles to have a reputation of being high quality.

The suggestion that resounded the most among the majority of people I've spoken to would undoubtedly be "pictures". They help clarify and reinforce the techniques and postures presented and make learning from a guide like this much easier. Since this was the case, I went through a printed version of the original article and marked off every exact place a diagram or picture would fit with a *, using a pen. After marking it thusly, I tallied the amount of stars (and therein pictures I needed to produce) and came up with 26 stars total. Then began the long process of taking pictures, drawing diagrams, etc. and adding them to the article. When I finished (as certain exercises have more than one picture) I had a total of 46 images. I've taken the liberty of dividing the entire guide roughly in half, as it totalled 1672k (!) on a single page, far too large for the majority of people's connection speeds.

It was my original intention, after writing all the text, to provide pictures for absolutely everything. However, at that time I did not have access to a digital camera, which I now do.

I also added a few more questions and answers to the FAQ. A section on Apophaticism and Kataphaticism was added, taken from an old essay on the subject written by a friend. Finally, I realized also that a training supplement guide might be a worthy addition, and added that as well. It is focused around methods of maintaining the bodies' balance and methods of promoting internal strength outside of qigong.

This shall be the last update of the original guide, which already has a few months of effort behind it; for the most part, now, this brings to a close the first chapter of my writings suitably, and has been a preoccupation of mine for a good part of the last year. It's good to finally bring it to a close, so I may finish the rest of what I feel I must write.

Enjoy.

~Koujiryuu

Original Introduction

Daoist qigong. What is it, what are the theories behind it, and how can it affect the individual holistically? This article is the first in a series concerning how this qigong variant can gradually lead to superb health, physically, mentally, and spiritually. Through

a training regime consisting of certain ancient stretching exercises, breathing routines, taiji forms, and energy manipulation, a strong energetic base is built which expands throughout realms. A connection with nature and the infinite is present at all times, and heightened senses eventually develop.

Daoist qigong differs in theory and application compared to the qigong in articles written and posted on other sites in the O.E.C.. While those articles have more of a oriental medicine or Confucian spin, with accompanying theory, this series of articles views qigong differently. It is a bit more esoteric in nature, and will involve more techniques to be applied in the fighting arts and healing spectrums. It also uses a different system of meridians, and focuses much more on regulating the balance between yin and yang. A lot of it aligns with the philosophy of Daoism.

The style of qigong presented here is heavily esoteric, and eventually serves to develop a strong mind/body/spirit connection, and eventually is said to lead to immortality. It is based upon ancient Chinese exercises called 'daoyin' or 'Tao-in', and focuses heavily upon the circulation and recirculation of qi to strengthen the energy body, as opposed to some other styles which focus upon the expending of the life force in order to produce 'powers' of a paranormal nature. If you are looking for ways to gain supernatural/psychic powers, I heavily suggest you take up the study of psionics or 'magic', as opposed to qigong.

This isn't to say that a qigong practitioner can't learn certain methods of applying the qi in order to achieve seemingly superhuman feats- merely that this guide focuses particularly on spirituality, and thus these types of abilities will be limited in their documentation, and reserved for the latter parts of this guide, after the energy of the practitioner has been strengthened enough to develop such abilities easily, with little risk to the adherent.

This article series is the culmination of 5 years of practice of these methods, study of them, research, trial and error, and experimentation in the 'Online Energy Community' (O.E.C.). I have encountered many, large and small, wizened and foolish, and have learned from all of it; this series can be considered my 'magnum opus', my own masterpiece, given back to the community as a whole, to hopefully help those just starting on the Path, and those who have been traveling it longer than I. A lot of the information here was provided by someone who shall go unnamed by his own request; I simply refer to him as an old friend.

FAQ

Question: "Where/when should I practice these exercises?"

Answer: "It would be best to practice them outdoors, preferably under some trees, near a stream, creek or brook, in the grass. A lot of internal "heat" can be generated by these exercises, especially the microcosmic orbit, so doing them in direct sunlight may be

discomforting. The absolute best times to practice qigong are as follows: In the morning, during dawn, when dew is still fresh on the grass; High noon, when the sun is overhead, to develop yang qi; Dusk, as the sun sets; and Midnight, when the moon is overhead, to develop yin qi."

Q: "What should I feel like after the exercises? What are signs to look for telling me I am making a mistake?"

A: "After the exercises, you should feel lighthearted, happy, relaxed, energized, a warm or tingly sensation internally, and generally be in better spirits. Signs of improper practice would be: pain, difficulty breathing, lightheadedness, nausea, cramps, intense internal heat (especially around the lower dantian center), or any discomfort at all. As with any exercise, if you really feel it is necessary, check with a physician beforehand; women, especially, should not practice ANY of these exercises while pregnant or menstrating."

Q: "How long would it take a person to start seeing positive effects from Qigong training?"

A: "Right away! Seriously, these exercises have existed for millenia for good reason, and millions of people doing them around the globe cannot be a simple trend. However, basic control over qi can be gained in as little as 6 months, assuming you practice daily, for a half hour a day."

Q: "Should I do Qigong or Tai Chi if I take medication?"

A: "I took medication myself for bi-polar disorder when I was younger. These medications caused me to literally gain 60 pounds, left me drained and depressed, and did way more harm than good. I am of the opinion that quitting these medications and taking up these practices was one of the best things I ever did; I lost all the weight I put on, and I personally believe my brain was literally rewired by the training. However, like I said above, consult a doctor before making any serious changes like this to your lifestyle; it is not necessary to quit taking any medication to take up Qigong, however in my experience certain psychotropic medications greatly restrict the flow of qi. Your mileage may vary."

Q: "Will doing these exercises make me able to throw fireballs, do beam attacks, fly, etc."

A: "No. So called "radical ki" has been crusaded against by myself and many others over the last five years, and such practices have been proven to be blatantly false; recently, Donjitsu actually fought someone who claimed to be a direct student of MysteryShadow (the originator of RadKi). Donjitsu beat the crap out of this kid, and the person actually tried "ki blasting" Josh, to absolutely no effect. Simply put, go play Street Fighter if you want to do things like that, they have no basis in reality- the lin kong jing

("powerful empty force") ability, which will be detailed in the second article in this series, offers a much more toned down and realistic view on such practices, however. If you actually believe humans can fly, I implore you by all means to go jump off that 12 story building and report to me your results. ;)"

Q: "Someone told me that being angry while doing Qigong greatly enhances the effects you can achieve. Is this true?"

A: "All anger does is stimulate the adrenal system, and get you wired up. Qi only flows smoothly when you are relaxed and calm, and tensing muscles greatly restricts the flow of Qi."

Q: "While practicing ba duan jin for the first time, I noticed numbness, heavyness, sometimes pain in the hands and legs. Is this normal or a sign of something being done wrong?"

A: "This can be normal, and is a result of the powerful exercises inducting qi into the body and moving it around. Even if you aren't consciously focusing on moving qi, it still moves regardless. The pain in the legs can be a result of weak muscles or not being used to the exercises. Continue practicing them, after about 2 weeks these symptoms should disappear."

Q: "Why don't you have a "ki ball" exercise? Are "ki balls" real?"

A: "The ki/psiball is a basic psionic technique to learn how to gain control over energy. In my opinion, and the opinion of many others, this is somewhat of a placebo effect. What you are seeing/feeling isn't really a detached ball in the center of the hands, anime style. Rather, it is a magnification of the human aura around the hands because of the focus there, and when the aura from each hand overlaps itself, it produces a visual "ball" effect. However, in tai chi, there is something similar called a qi pearl, which is a natural byproduct of the form, and rather unrelated, although similar. Basically, I feel that including a ki ball exercise would be redundant, as it puts too much emphasis on one aspect of practice, and detracts from more useful exercises. As 'an old friend' once aptly put it: "100 days of doing the microcosmic orbit is exponentially more beneficial than making 10,000 'ki balls'"."

Q: "I heard that something called jing is more powerful than qi. Is this true?"

A: "Yes and no. Yes, in the context of the martial art taijiquan, with all it's myriad applications of jing, where "jing" is defined as a combination of qi, willpower, and body mechanics, similar to Bruce Lee's "explosive power". No, in the sense of making jing balls, doing jing blasts, etc; Nor is jing simply compressed qi. This will be elaborated on later."

Q: "Is Qi visible? How do you open the Third Eye?"

A: "Yes and no. Qi, traditionally, has been described as being invisible, and yes, qi itself is. However, all living matter produces a bioelectric field usually referred to as an aura. This can be seen by most qigong adepts, however it is not qi itself but a manifestation of the qi flow in the organism. The stronger the flow, the brighter, more clear, and larger the aura. The Third Eye is the ajna chakra, located in the center of the brow. This chakra is always open; if chakras weren't open, you'd be dead. Chakras do not have an on/off switch, there exists no technique to instantly allow you to see auras clearly; rather, the chakra must be stimulated and the practitioner must learn how to use it correctly before auras can be seen."

Q: "Who is that in all the pictures!?!?"

A: "That's me, the author, Koujiryuu. Laugh all you want, as long as I don't hear it :)"

Q: "What do you use to make images? What about site design?"

A: "For images, I use a combination of the GIMP 1.2 (windows version, w00t for open source) and Lexmark 5500 Series Photo Editor, which came with my printer, and is a nice little prog for simple resizing and editing. For site design I use Dreamweaver and/or Notepad."

Q: "Why are mostly all the pictures black and white?"

A: "I'm wearing all white in generally dark surroundings. The black and white improves the contrast significantly, ensuring that proper body posture can be easily seen. Oftentimes, martial art books take photos like this for that reason; to say that I'm attempting to emulate a printed source similarly would be correct."

The basic theory, and the ultimate goal

The basic theory surrounding energies in this qigong is as follows, written by an old friend.

...."Qi: I have decided to start my discourse on the topic of Qi. Qi, a concept originally formulated by the Daoists, makes everything in the universe, well, tick. It spins the galaxies, energizes the creatures of the universe, and makes plants grow. It is the very essence of life itself. To have NeiQi is to have life itself."

"How does one get their NeiQi, originally? There are many theories. Most think the Original Qi is received while still in the womb as a fetus. While theoretically not known how, it is thought that fetuses have an amazing ability to act as a cosmic battery, absorbing the very Qi of the universe into itself. Naturally, the Mother provides quite a bit herself."

"Neiqi runs along the human body in a series of meridians. There are twelve medical meridians, largely considered a Confucian, perhaps acupuncturist concept. Then there are the Eight special or Psychic meridians. They are mostly a Daoist concept. Of course, these two systems of lines cross with each other, borrow from each other, etc. [editor's note: Discussed in depth later.]"

"Neiqi is stored in the Dantien. Now there are three Dantien, Original Qi resides in the lower Dantian, post-birth Neiqi (qi gathered through water, qigong, and food) resides in the middle Dantian."

"Your level and amount of neiqi determines your general health. You accumulate neiqi through exercise, eating, sleep, herbs, etc. One method of exercise geared for neiqi cultivation is something known as Qigong, here in the west. There are many qigong forms, types, and lineages. Taiji has qigong properties, for instance. However, there is a raging debate going on for exactly what qigong is. What Chinese critics say is mostly true, many forms and exercises brought from China to here are immediately called qigong, when in fact they have about as many qigong-like properties as Richard Simmons' "sweat you butt off to the oldies", for example. One should always check before you call something qigong, for it is fast becoming dangerous waters."....

...."Jing: Neiqi is free-flowing and nice. It's good for health, meditation, etc. However, when put to use for martial applications, it falls short. However, neiqi can be converted into neijing, for the sharp demands of the Nei-jia. (Internal Martial Arts) Neijing will hence forth be called jing. Jing is at a higher frequency than qi- it's a lot more powerful. In the words of Waysun Liao, "Your opponent can feel your jing, but not your qi. You can feel your qi, but not your jing."

...."But I digress. Neiqi leads jing, it controls it. Once you can learn how to convert neiqi into jing, [discussed later] you can use it effectively against an opponent. Jing is far beyond the reaches of normal time and space. It's a power called down from the universe itself for use by human beings. Jing's only limit is your own yi. I'll get to that pretty soon."

"I think it was quite wise when a famous Ba-gua master compared jing to a Dragon. If you treat the dragon right, you can unleash it on your opponent, and the dragon will lend you his strength. Treat the dragon wrong, and it'll take a bite out of you. This illustrates the point that jing is not something to be played with, it's a real weapon, and should be treated as you would a knife or even a handgun. However, be careful with it, and it'll be your most powerful weapon."

Furthermore, there are many synonyms for qi that you will encounter, from many different languages and traditions. Almost every human culture has had a word

describing an all-pervading, universal life force. Some of them are: Ki, Prana (sanskrit), Orgone, rLung (tibetan), orenda (Native American, Iroquois), energy, life force, magickal current, ruach (hebrew), the Light, Holy Spirit (christian), spiritus (roman), Pnuema (Greek) and psi.

The ultimate goal of this art and this guide is to develop a universal link with energy, and a feeling of strength in body, mind and spirit. The practitioner, through the presented exercises, goes from being just a person controlled by forces to a person in tune with and above these forces- at peace with his environment, where ever he happens to be.

Exercise 1: The basic standing fundamentals and pumping qi

This is an exercise to allow you to feel your qi for the first time. It can be done further on as an exercise to energize oneself quickly. This exercise will also start to develop the state of mind in which qi is to be cultivated...

Stand up with your feet shoulder-width apart. Now, bend at the knees a little bit as if you were sitting on top of a ball supporting your hamstrings and resting on the backs of your calves. Keep the back upright and straight. Stand mostly on the outer edge of your feet, so the instep is slightly raised off of the ground. Having your feet in such a manner promotes upward flow of Qi easily and freely. Push your tongue against the upper palate. Make sure the anus is squeezed shut- while uncomfortable at first, it quickly becomes natural. This further supports the qi flow and will make the microcosmic orbit easier later on.

Holding your hands at your sides, keep them relaxed and loose, and swing them forward and backward. Focus on the Dantian, a spot 3 inches below the naval and one inch in. Repeat swinging the arms back and forth, and stop after about 50 repetitions. Look at your hands- you will note them feeling warm, and possibly find your body tingly and energized. Your hands may also appear to be red with patchy white spots. This is a normal reaction of any energy work. Remember this feeling! You will soon learn to be in control of it.

Buddhist breathing

Right now, you want to train your qi to follow the mind. However, one of the translations of "qi" is breath. Therefore, it could be said that qi following breath is a mechanism developed to draw in and promote qi flow. This way of breathing is a way of training the mind to be more in tune with the body and it's surroundings, and to allow qi to flow through the body fully.

Buddhist breathing draws qi down into the dantian. It is done as follows: As you breathe in deeply for 5 seconds, push your stomach out at the end of the inhalation. Hold for a

second or two. On exhalation, simply exhale for about 5 seconds. Breathing should be clear and slow, with no noise heard in the nostrils.

Breathing should always be smooth, consistent, and natural. No hissing or noise should be heard; the breath should be totally silent.

This meditation should always be the one you do before any of the more advanced meditations. It helps to figuratively "warm up the body" to the energy flow.

Exercise 2: Dantian meditation and meditation fundamentals

A time ago, I remember someone saying:

"100 days straight of dantian meditation is said to increase the qi flow considerably."

The Dantian spot, as talked about above, holds great significance. Sometimes called "cinnabar fields" or "elixir fields", these are areas on the body that correspond with the 2nd, 4th, and 6th chakras. The meditation is simple:

Seiza Position (Japanese traditional sit)

Relax, sitting down either cross-legged, in seiza, or maybe the lotus position. Seiza is the Japanese traditional sit, and is done by placing the calves underneath the body and sitting on the shins, while resting the buttocks on the calves. Squeeze the anus shut, to straighten the back as in the exercise above. Fix your attention on the lowest dantian- see it, feel it, be it. Extend your awareness from the dantian beyond to your legs, and using intention (yi), call qi up from below you into that area. Soon you shall feel immersed in qi, as the flow throughout your body strengthens. The fine hairs on the arms and neck might stand on end, the hands and feet may warm up or chill, and you will feel rooted in the ground, much like a tree.

That new term: yi!

Yi, or I (pronounced "ee" either way), is a concept that is rather hard to translate into English, in the same way that Qi or Jing is. It's a unique concept, and has no English equivalent word. Yi is often explained as being intention or willpower; it is much more than that. Yi is an equal combination of willpower, intention, focus, concentration, physical movement, and doubtlessness. That is the complex part of Yi- you must do all of these things at once for the best effect!

Willpower is strength of mind and determination. Intention is determination to do a

specific act in a specific manner. Focus is putting your attention on a certain thing. Concentration is a closed or fixed attention. Physical movement, though not always needed, is moving in a prescribed manner that supports the qi flow. Doubtlessness is having total confidence that what you want to happen will happen. All these things together make up Yi. At an intermediate level, Yi becomes unconscious, to the point that you simply have internal control over your energy- it becomes as easy as lifting your arm or turning your head. At an even more advanced level, Yi is refined to the point that the energy just moves without you noticing it. At the level of a master, there is no Yi! Whatever happens, happens beyond conscious thought. This is referred to as wuwei (non-doing, Chinese), or mushin (No-mind, Japanese).

Yi exists in many more expressions than we realize. It can be much more than just the combination of the above ideas; the above ideas can be elaborated on and refined. They are simply the base ideas to facilitate development and control of internal energetic power.

One such expression that is oft-overlooked is the power of prayer. Most practicing Muslims turn towards the holy city of Mecca and pray at scheduled times five times a day. That is an enormous amount of focus and concentration! Prayer can often times be more specific and broad compared to qigong, as well- you really can't ask qi to protect you, give you good luck, or help you find love- but you can ask your personal deity, God, or higher force to.

Note that Yi, most simply, means "intention"- that does not include visualization! You can visualize all you want, and most of the time it simply ends up getting in the way. By focusing during meditation and energy work sessions, an individual learns how to focus qi to an area of their body simply by focusing on it; the energy isn't felt coming through the body, it seemingly appears there. When you are this rooted and in line with the qi around you, it becomes a simple task to move qi.

Exercise 3: Bringing the Qi to the hands: Ki-cho-jaki

This technique comes from Jung Oh Lee, a Korean Kuk Sool Won master. 'Ki' in this context refers to the definition for qi presented up above.

...."Lee explains that some indications of correct nei gong (internal work) are sensory feelings, often experienced during meditation. They include sensations of internal heat, warmth moving down the legs, or an itching feeling that makes the fine hairs on arms and legs stand on end."

"As the ki flows smoothly, the body becomes warm. As the ki flows out into the hands, the hands get warm. Relaxation is a must, since any tenseness in the shoulders, arms, or wrists prevents ki from flowing into the hands. All types of ki training should be pleasant experiences, done without forcing oneself. It is a discipline, but a pleasant one.

...."Ki-cho-jaki are standing exercises that have kuk sool stylists spreading and contracting the fingers, while they inhale and exhale with deep abdominal breathing. First they draw in a lung full of air. Then they ki-ap letting out about a third of the inhaled air. The rest of the air is held for seven seconds, then released. It takes approximately seven seconds for ki to make a complete orbit through the body."

"Fingers spread apart, starting with the yelled ki-ap, and do not relax until releasing the balance of the air. The theory is that opening the fingers connects all 687 pressure points on the body. Not only does ki-cho-jaki help strengthen the ki, it also physically strengthens the fingers [editor's note: as for Eagle Claw kung fu]. Ki-cho-jaki is done for 5 minutes a day." -Blackbelt Magazine back issue

Starting Position

Inhale Deeply!

Exhale a third of the air, kiai, open the fingers up widely, and exhale the remaining air.

Kataphaticism and Apophaticism

Kataphaticism and Apophaticism are two different paradigms or philosophical divisions within Qigong that have existed for millennia, and still exist now. I feel it is useful to understand the differences between each in order to understand your own motives for practice. With that said, here's some elaboration:

"As far as I've noticed and observed, this community now consists of basically two types of practitioners, people who indulge in Kataphatic (filling) and Apophatic (emptying, circulating, refining) practices. This same split exists in Daoism, between the Blackhats (apophatic) and the Redhats. (kataphatic) Let's go into this a little deeper, shall we?
History

Apophaticism is the tradition I subscribe to, it is somewhat rare in this community. Since the very beginnings of Huangdi and his Neijing Suwen, the practices of qi cultivation outwardly appeared to have no distinctions between Kataphatics and Apophatics- this was because no large role was played in manipulating qi just yet. But as we get to the Three Kingdoms Period, and the especially in the much later Qing Dynasty, we do see two forces at work. However, I would place the very origins of this way back to the Qin Dynasty, and the Court Magicians, or Fangshi."

"Fangshi has also been translated as "Perscription Masters", and they were lots of them in the Qin Dynasty, mainly because the emperor at the time, Qin Shi Huangdi, (no relation to the writer of the Nei Jing Su Wen) was very concerned with the attainment of Immortality. So he gathered lots of these Fangshi together to divine the secrets of Immortality."

"Fangshi magicians go back to the very beginnings of Chinese society with the Shaman folk beliefs. These Shamans had great powers and organized ritual, that often verged on the a romantic relationship between Shaman/Shamaness and Spirit. Consider this old Shamanic song from the Daoist Canon, or Daozang:"

"Shamaness: You hesitate and do not come to me,
what is it that keeps you from leaving your island?
Lord of The River: I am attractive and beautiful,
I come to you in my cinnamon bark canoe.
I glide softly on the waters without a ripple.
For I have asked the spirits of the water to be still.
S: I long for you and yet you do not come.
Sadly I play my flute.
Whom do I think of but you?
L: I fly north on my dragon,
Then I turn toward Dungting lake.
My boat is decorated with care:
The hull is lined with sweet clover,
The sails are made of fig leaves;
The oars are made of iris stems;
And I have orchids for my banners.
Gazing at the sea strand in the distance,
I step across the great river and show my magical powers.
S: You show your power but you do not come.
My attendants are crying for my sake.
Tears run freely down my cheeks,
And I am sick with longing for you."

"By the late Shang/Early Zhou dynasties we see the dissolution of the Shaman, and the rise of the Fangshi, who knows the secrets of Immortality and is the precursor for the Daoists. However, they are not Daoists, because they lack any concept of Dao and emptiness, and instead seek to fill, as opposed to Daoists, who seek to empty. They are by their nature Kataphatic."

"With the revelations of Laozi's philosophy, however, we see the rebirth of the magician as the Blackhat Daoist, who does only good with his sorcery and his ultimate goal is emptiness and stillness, and to unite all with Dao. The Kataphatic sorcerer continues to exist in the form of the Redhats, who are less organized, and sometimes are even evil in

the uses (or abuses) of their powers, and only seek to cure and fill, lacking the crucial concept of Dao. However, both Redhat and Blackhat possess great powers, the only difference being in the ways they use it. Blackhats are by nature Apophatic."

"As Daoism as a whole, and Daoist Qi practices grow, Daoist Qigong and the Neijia are dominated by Apophatic principles, rarely ever straying to Kataphatic cultivation, since this form has been known to shorten, rather than prolong human life because of the great lengths gone to "Pull in" energy."

"Apophaticism and Kataphaticism in the Present Community

Both of these traditions of Qi cultivation are present in this community as of now. In fact, one of the main sites to set off this revolution, Mystery's, (editor: The Official Martial Art Ki Site run by one MysteryShadow in past days) is blatantly Kataphatic in its practices. As such, Kataphatics are the majority here, more Apophatic folks such as myself being in the minority. Let's list some of the major differences:"

Apophaticism

Practices:

Apophatic Qigong

Qi Circulation

Neidan

Effects:

Health

Balance

Mental Peace

Longevity

Kataphaticism

Practices:

Ki Balls

Drawing Ki

KaioKen

General Filling Practices

Effects:

Power

Health (short-lived)

Possible Loss of Longevity

Possible Mental Imbalances"

These two traditions exist to an extent nowadays in the O.E.C. when you look at certain sites which emphasize "psionics" with a focus on power. Not naming any names, anyone who frequents these communities likely realizes that Kataphaticism is very present among some of them.

Alright, now we've done some basic exercises to show you how to meditate, and how to extend qi out to the hands. Sadly, though, not much can be done with the qi after this point, so now we've have to set to work lowering the qi, through 2 different exercises.

Exercise 4: Yoseido: 8 Curious Meridian Stretching Exercises

These are a set of Japanese exercises developed to strengthen, tonify, and warm up the 8 meridians. Consider this: When playing a sport, what is the first thing you are taught to do? Stretch. Why should qigong be any different? For this exercise, you'll need to learn and memorize this meridian chart.

Here's a description for the chart.

The Eight Meridians (mei means channel)

Dumei: Beginning at the perineum and rising up the back along the center line of the body, this channel rises over the scalp and down the forehead and ends at the upper palate of the mouth. English reference: governor channel.

Renmei: From the tip of the tongue, this channel descends along the center line of the front of the body to the back of the perineum. English reference: conception channel.

Chongmei: This channel rises vertically from the perineum to the top of the head connecting the three dantians. English reference: through-going channel.

Daimei: This meridian encircles the waist like a belt. English reference: belt channel.

Yangyumei: From a point on the dumei these channels travel bilaterally along the back of each arm, around the tip of the middle fingers, along the inside of the middle fingers to the point laogong. English reference: Outer-arm channel.

Yinyumei: From the laogong point of the palm, these meridians travel along the inside of each arm, curve across the pectoral muscles, descend through the nipples, and connect with the renmei. English reference: Inner-arm channel

Yangqiaomei: These meridians begin at the perineum and emerge onto the front of each leg. They descend the front of a leg to the point known as yongquan. English reference: Outer-lrg channel

Yinqiaomei: From the soles of the feet, these two meridians rise up the inside surface of each foot, loop around the ankles, and ascend the inner thighs back to the perineum. English reference: Inner-leg channel.

Junction points

Niyuan: This point is on the top of the head in the very middle. It is the upper junction point for the chongmei with the dumei.

Laogong: This point is on each palm, where your middle finger touches your palm. This is where qi is emitted or drawn in.

Shenque: This point is the navel and is the junction for the renmei and daimei.

Yongquan: This point is on the sole of each foot. It is along a line between the middle toe and the heel, and is about two-thirds of the way forward from the heel. In martial arts, qi can be emitted in kicks out of these points.

Now then, here are the actual stretches. Not only do they work on the meridians, but on the muscles as well. Mastery of these stretches will lead to great flexibility.

Dumei: Lying on your back, take hold of the soles of your feet, and gently rock on your back, letting your spine roll against the floor. It is important to keep your neck soft and long, and not let your chin stick out. All the effort comes from the lower abdomen. The movement can start from the coccyx and go up to the first dorsals, avoiding the cervicals of the neck because they are much more delicate. Breathe normally during this exercise.

Renmei: Lie on your stomach and take hold of your feet, rolling forwards and backwards

gently on your stomach, rocking along the centre, and breathing normally. If you can't reach your feet with your hands, then imagine you are holding them.

Chongmei: Sitting, place one foot on the thigh of the other leg, and stretch forward to hold the other, extended foot with both hands. With an inhalation, and the back held straight, draw your body closer to the extended foot. Repeat this exercise five or six times on both legs.

Daimei: Sit with your legs wide, and place one hand on your hip and the other fairly high along your rib cage. With an inhalation, lean towards the side where you are holding the hip. Repeat the exercise five or six times on each side, and then hold your hands on both hips and make circles with your body from the base of your spine, thirty times in each direction.

Yangyumei: Open your legs as wide as you can. Place your hands on the floor in front of you. Slide your hands slowly forward and with a straight back, let your body go forward. Inhale as you go towards the floor. You should stop when you feel it interferes with your breathing.

Yinyumei: Sitting, fold your right foot onto the top of the left thigh, holding the foot in place with your right hand stretched across your back. Reach forward, keeping the spine straight, and with your left hand take hold of your left foot with your thumb and fingers. If you cannot reach your right foot with your right hand behind the back, it's okay. As you can see from the picture, I couldn't either ^_^ - however, if you keep up the exercises frequently you should be able to hold it eventually. Until you can, simply reach as far as possible.

Yangqiaomei: Hold the big toe with the thumb and first fingers of the corresponding hand. Lift one leg and stretch it towards the outside, and follow it with your eyes, keeping the other leg firmly on the ground. Inhale as you lengthen your leg and exhale as you return your leg to the center. Then repeat with the other leg.

Yinqiaomei: Sit in the Seiza position, as shown, with one leg bent back and close to your

body, along the thigh. Take hold of the other foot with both hands and lift it up, keeping the leg straight. Inhale as you draw it towards your chest. Repeat five or six times and then do the same with the other leg.

These 8 stretches should ideally be done before any qigong practice.

Exercise 5: Baduanjin (reeling silk stretching) postures

Baduanjin are a series of zhan zhuang (literally, 'standing on stake', as these exercises used to be done while standing atop plumflower posts) exercises known for the ability to sink the qi into the dantian for more practical use as a form of energy known as neijing, henceforth referred to as jing. Baduanjin exercises are very potent, and are an Ancient practice of the shaolin and wudang monks, dating from about 900 a.d.

Wu qi

Start by doing the standing exercises for five minutes a day. After three weeks, increase this to ten minutes, three weeks later, increase to 15 minutes and 20 minutes after a further three weeks. Stand with your feet a shoulder width apart, toes pointing forward, either parallel, or turned slightly outward; unlock your knees. Let your hands hang loosely by your sides and drop your shoulders. Imagine that, like a puppet, your whole body is hanging, suspended from your head. A string holds your head from a point at the top of your skull, directly in line with the tips of your ears. Feel yourself sinking down, relaxing, as you hang from the string. Breathe calmly and naturally through the nose. Stand quietly, allowing your whole system to calm down, for up to five minutes. As you do this, mentally follow through the points on the illustration, starting at the top of your head. Your eyes look forward and slightly downward; drop your chin so that your throat is not pushed forward. Release any tension in your neck. Relax your hips and belly. Let the bottom of your spine unfold downward so that neither your belly nor your bottom is sticking out. The dantien lies 3-6 inches below your navel, one third of the way into your body. It is in line with the suspension point at the top of your head. From below your kneecaps, your roots extend downward. From your knees upward you rise like a tree, resting calmly between the earth and the sky. Your weight is evenly distributed between your left and right feet. These roots sink deep into the earth. The weight of your body rests in the middle of the soles of your feet. Return to these points again and again until you are able to assume the Wu Qi position naturally and perfectly.

a. Supporting the sky with both hands

Begin in the Wu Qi or Starting Position.

Breathing in through the nostrils, slowly raise your hands above your head, as if you are pushing upwards at the very borders of the sky. The movement of the arms should be circular in nature. Pause when your hands are above your head, holding the breath for 1 second, before exhaling out of the mouth and returning the hands to the starting position.

After you have trained for some time, you can try this: As you begin to press upward with your hands, slowly rise up on your toes so that you complete the full extension of your arms and legs at the same time. Repeat for a total of 9 times.

b. Drawing a bow to each side

This exercise has been variously referred to as 'shooting an eagle' or 'shaolin archer'.

Holding the Balloon (front)

Holding the Balloon (side)

From the Wu qi position bend the elbows and lift the arms up so the palms face your chest, as you inhale through the nostrils. Visualise yourself holding a balloon in front of your chest (Holding the Balloon). Turn the left palm out to the left with fingers pointing up. Turn your head left too, as you exhale. Imagine the left arm is pushing against a wooden part of an archer's bow. Imagine the right fingers are curled around the bows string. As you breath out pull the imaginary string to the right and push out with the left palm to the left. Breathe in and bring the palm back in front of the chest. Repeat the exercise to the right. Repeat for each side 9 times.

Regardless of the images provided, this remains a difficult exercise to do the motion for properly. To make things more clear, here is a video clip of KakudoTora from pathoftheancient.net, my former student, performing this exercise.

c. Splitting heaven and earth

This exercise is easy, although very potent. Start in the wu qi position.

On inhale (once again, through the nose, using the buddhist breathing method), bring the hands up to the holding the balloon position. As you exhale out of the mouth, push upwards with the right hand, towards the sky, while simultaneously pushing downwards,

towards the earth, with the left hand. Both arms should reach a full extension concurrently.

On inhale, do the same as above, except switch the arms that are pushing, so the left hand rises to the sky while the right hand pushes downwards towards the earth. Repeat 9 times for each side.

After one year, you may add this: After you extend your palms fully, leave your hands in that position, breathe out, and imagine you're using 20% of your power to press apart two huge blocks of stone. As you do so, twist slightly to the side with your hand facing down, and breathe out. Keeping your hands extended, relax and breathe in. Then, on the next breathe out imagine you are using 40% of your power, and twist a little more. continue the exercise increasing your twist each time and using 20, 60, 70, 80, 90, and 100 percent of your power each time you breathe out, increasing your twist each time until you are turned fully to the side. After that, slowly unwind as you breathe in. Change sides and repeat.

d. Monk Gazes at the Moon

Also called 'looking back like a cow'. Do NOT perform this exercise while pregnant.

From the wu qi position breathe in and raise your hands to chest level, palms facing you. Turn your entire upper body from your hips, to the left. Breathe out as you move, and turn your palms outward as if pushing a large beach ball away from you. Turn as far as your hips will allow comfortably, and finish breathing out. Pause for one second. Make sure your hands are still opposite the front of your chest and not skewed sideways by excessive twisting of your upper back and shoulders. Turn back toward the front as you breathe in. As you move, turn your hands back inward to their original position, embracing the invisible balloon between your arms and chest. Relax and stay in this position, pause for one second as you finish breathing in. Turn to the right, performing the same twist. Repeat 9 times for each side.

e. Lowering the head and hips

As you inhale, bend sideways at the hips to the right while raising the left hand overhead, until the palm is parallel to the sky. Let the right hand hang loosely at your side. Exhale, and return the the neutral position. Repeat the same motion for the other side of the body. Repeat for a total and 9 times.

f. Touch the feet with both hands

As you inhale, breath in and raise your arms to your sides, palms facing down, parallel to the ground. Breath out, and move your hands out in front of your head, at the same level, and crouch down and touch your feet. Hold this for 3 seconds, before returning to the starting position. Repeat 9 times.

g. Clenching the fists

This exercise should be VERY familiar to anyone who has ever studied the art of Karate. It is basically alternate punching from a very narrow horse stance.

Start in wu qi. As you inhale, chamber your fists upside down at your sides. Exhale, and *slowly* punch outwards with the right hand. Inhale again, returning the arm to the chambered position, and then proceed to exhale while punching with the left hand. Repeat 9 times, each side.

h. Shaking the body

Starting in the Wu qi position, lower yourself slightly by bending your knees. Rest the backs of your hands on the flesh just above your hip bones on either side of your lower back. Shake your whole body by bouncing gently up and down from your knees. Your feet stay flat on the ground. Make sure your shoulders and elbows are completely relaxed so that their weight rests on the backs of your hands. You will feel your hands pleasantly massaging your lower back. On each bounce, breathe out through your nose in little bursts, until you have exhaled completely. Keep bouncing as you inhale smoothly. Repeat for 9 breaths.

The meaning of 9

In many eastern esoteric practices, you often see exercises being done in repetitions of 9, or a multiple thereof (27 usually). A lot of people are probably wondering why.

In eastern thought, the number 9 holds a special significance. The character 'ten', while representing the numeral '10', is also the same character for 'heaven'. 9, therefore, is seen as being the 'last step before heaven'. It is also the last single digit numeral. Make of this what you will.

Exercise 6: Pushing Water training

Pushing water was originally a taijiquan (tai c'hi c'huan) exercise for developing explosive power, or jing. The basic movement is as follows:

Start in a 'wu qi' position. Breathe in through the nose while bending at the knees and raising the arms up, palms facing the ground, until they are parallel to the ground. Exhale, and as you do, rise up and lower the arms until you return to the starting position. While you do this, the qi should be brought out to the hands from the lower dantian consciously, by focusing the yi on the center of the palms. Repeat 27 times.

For the next part, you will need two small buckets with handles. Fill them both up almost all the way with water. Now, do the exercise above, holding on to the buckets loosely, with the goal being to not spill any of the water. Quite difficult, isn't it?

After doing the exercise this way for 3 weeks, move up from water to sand. After 6 weeks with sand, move up to small pebbles.

As you can see, this exercise makes use of lifting weight to strengthen the qi flow, and almost all of the body's muscles.

These exercises are a means of producing more usable internal power to be compounded into you through the Lower Dantian.

At this point...

At this point, from the prior training, one should be able to feel the qi flow in the dantian by merely focusing on it. It should not be difficult to move qi around the body at will, either. If you are having trouble doing either of these, please refrain from continuing until you can- stick with the prior exercises for the time being.

Daoist breathing

If buddhist breathing is the yang of breathing techniques, daoist breathing would be the yin. While buddhist style breathing is good for drawing in qi and stimulating the lower dantian, it falls short when one wants to apply the energy. This is remedied through

daoist breathing, which is the reverse of buddhist breathing.

Breathe in through the nose, while *sucking in* the stomach/diaphragm, and exhale through the open mouth while pushing the stomach back out. This helps to draw qi out of the dantian, and this style of breathing should be used when doing any kind of qi manipulation. Simple as that.

Exercise 7: Xing Zhoudien sitting meditation

Now we move from training the body and mind to refining the spirit.

a. The Exercise

'Xing zhoudien' translates to 'microcosmic orbit'. This is a very powerful, very ancient meditative exercise that is very powerful and beneficial to the practitioner. Essentially, inside our bodies exists the universe on a small scale (the microcosm). By rotating this universe through energy work, the system as a whole is strengthened. In the author's opinion, if you don't know this exercise and practice it regularly, you don't know qigong. This exercise also clears out and balances the system immensely, as Dumei and Renmei govern yin and yang respectively. When these two meridians are healthy, the rest are as well as a result.

From "Scholar Warrior: An Introduction to the Tao in everyday life" by Deng Dao-Meng...courtesy of an old "friend"...

The Microcosmic orbit is both subtle and grand, overt and yet covert, practical, yet incredibly esoteric. As in most Daoist related things, it is a union of paradoxes ;) Anyway, on a coarse level, it is an exercise to promote health and longevity, as well as refine one's level of qi manipulation. If practiced for 100 days, or so the Daoists say, the foundation for Longevity and Immortality are set, and manipulation of qi has increase substantially. It also acts as an excellent prep for meditation, as well as being a meditation in of itself. The exercise itself is deceptively simple. It is, basically, passing qi up and the du and down the ren channels, which are considered to be fairly important meridians, as they govern yang and yin respectively. When both these meridians are functioning and healthy, all the others are healthy as a result. The basic practice is this:

1. Get into whatever sitting or standing position you find comfortable, you can sit in seiza or in a full or half lotus, or just do it standing up.
2. Close and lift the anus. This will be awkward and uncomfortable at first, but after a while it'll become second nature.
3. Focus the eyes on the tip of the nose, then fully or partially close your eyelids.
4. Put your hands in a mudra you find comfortable. Some of my favorites are the fists,

balled up and sitting on the knees, or making one hand into a fist and resting it in the palm of the other.

5. If possible, elevate your buttocks (if you are sitting) to encourage a straight spine. That won't be requisite if you are in seiza.

6. Relax for a moment, begin to focus on your breathing. Note- the breathing for the microcosmic orbit will be reversed breathing, also called Daoist breathing. That is, as you breathe in you will also pull in your stomach, as you let out air you will allow your stomach to go back. This is done to encourage the qi to flow out of the dantian.

7. Breathe in, visualizing the qi rising up the du channel. (du channel runs from the perineum, up the spine, over the head and ends on the upper palate)

8. As you finish breathing in, the qi should be at the "Hundreds' meeting place" or the top of the skull, exactly in the middle.

9. Begin exhaling, and let the qi fall down the remainder of the du channel. As the qi comes to the upper palate, take your tongue and pass the qi from your upper palate to the bottom of your mouth, where the qi enters the ren channel. (the ren channel runs from the bottom of your mouth, to right back at the perineum)

10. Keep exhaling until the qi arrives at the perineum, where it began.

11. Repeat four times further. (when you think you are ready, you can increase the number, to about a maximum of ten or so.)

12. When done, be sure to stretch out and limber up. Before you get up, swallow the saliva that accumulated during meditation, visualizing it as a gold liquid falling into the sea of the dantian. Daoists call this Jade Nectar, and they believe to be very beneficial, like a piece of gold left over from an alchemical firing process.

b. The Great Work

From the ancient Daoist text, 'The Secret of the Golden Flower':

"There is a true secret about starting practice. The operation is different for men and women; men begin practice with the attention in the lower abdomen, just below the navel. Women start work with the attention between the breasts. After midnight and before noon, settle the breathing and sit. Tune the breath so that it is even. Sit with unified attention on the object of meditation. With pure attention in the center, a unified energy flows, thus pressing tightly on the midspine, and going on through the brain. At this time the positive energy goes all the way to heaven in the form of a fiercely blazing fire, like a flaming wind. Then the Spirit must be allowed to dive down into the abdomen (solar plexus). The energy then unites with Spirit, and Spirit unites with the energy. The

work of the circulation of the Light depends entirely on the backward flowing movement, so that the thoughts are gathered together in the place of the heavenly heart. If you can be absolutely quiet then the heavenly heart will spontaneously manifest itself (between the eyes). The Light is easy to move, but difficult to fix. If it is made to circulate long enough, then it crystallizes itself; this natural Spirit-body is formed beyond the nine heavens. If you work diligently, when that one point of energy returns of itself and sinks into the body, it turns into year-round spring. This is the method of starting the Work. In time, the primal Spirit transforms itself in the dwelling of life into the true energy. At that time, the method of turning the millwheel must be applied, in order to distill it so that it becomes the Elixir of Life. The Elixir is created through melting and mixing; that is, through moving the Light to dissolve the anima, and fixing the Light to complete the animus. This is the method of the concentrated Work. When the Life Elixir Pearl is finished, the embryo (Light-Spirit) can be formed; then the Work must be directed to the warming and nourishing of the spiritual embryo. This is the method of finishing the Work. When the energy-body of the child is fully formed, the Work must be so directed that the embryo is born and returns to emptiness. You must perceive that there is a form within nothingness, you must see the original human being in person. This is the method of ending the Work. To refine oneself thoroughly and have autonomy, one must take the positive energy of heaven and earth day after day, and concentrate to clear the mind, before the effects of the practice will be experienced. It may take several months; the length of time depends only on the depth of one's Work. Once the elixir is crystallized, the vitality, energy, and spirit in the body become completely stabilized. It is possible to extend life in this way, but this is not yet immortality."

"Every morning before sunrise still your mind and sit quietly, waiting for the sun in a state of empty openness. All at once you will forget about the universe and break through space. Then a point of positive energy, like a drop of dew, like lightning, will spontaneously appear in the great void and enter your belly, passing into the spine and rising up to the center of the brain; there it will turn into sweet rain and shower the inner organs. Then you should cause this energy to circulate throughout your body, cleaning it out and burning away pollution, to change your body into a mass of pure light. After a long period of development, your body will transform and become immortal. If you practice refinement according to the right method for one hundred days then your earthly soul will lose its form, the parasites that sap your vitality, energy and Spirit will disappear without a trace, the senses will submerge into hibernation, and demons will flee. If you carry out this refinement for a thousand days, your whole body will become like a crystal tower, clear inside and out; the flower of your mind will be radiant, and a spiritual Light will become manifest. Whether to remain in existence or pass away is up to you; you may leave or enter without obstruction. Some remain physically in the world, some shed their bodies and ascend to Immortality."

Exercise 8: Standing Heavenly Orbit

This is a standing implementation of the microcosmic orbit, for the times when you feel you would rather do this than the sitting meditation. The sitting version is inherently

more powerful and potent; however, this is included for completeness' sake.

This technique is different from the standard microcosmic orbit as there is physical movement, and as the qi goes through a greater portion of the body. It is not meant as a replacement for the microcosmic orbit; it is supplemental. It isn't for everybody; if you haven't tried the standard microcosmic orbit, I highly suggest you do so first. To even be able to do this technique properly, you have to be able to do the standard microcosmic orbit.

a. The Technique

Stand with your legs shoulder width apart. You might want to do lifting the sky or pushing water a few times; this is optional, though it helps to warm up the meridians.

This exercise should be done with the tongue touching the upper palate, and the anus squeezed shut, to keep the back in proper alignment and to ease the flow of qi.

Bend over forwards at the waist. Put your middle fingers on the inside of your feet, near the heel. Inhaling, guide the qi up the inside of your legs to the coccyx while simultaneously straightening the body. Now move your fingers around the belt meridian to the back, and guide the qi up the governor meridian to the top of the head (you might have to switch your hands over your shoulders bring it to the top of the head). This should all be done on ONE breath! It's a lot easier than it sounds, after you do it a few times it gets a lot easier to do.

On exhalation, using the thumbs, guide the qi from the top of the head down the conception meridian, down the outside of the legs and out the feet.

Repeat nine times.

Don't swallow the saliva that accumulates during the process. Save it up, and when you finish the nine repetitions, envision the saliva being a golden liquid. Daoists refer to this as the "jade nectar"- a beneficial byproduct of the microcosmic orbit. Swallow it all at once, and envision it spreading out from your stomach and energizing you with a golden light.

Novice Training Schedule

The following is a progressive, cumulative training schedule, designed for the complete novice to use over the period of one (1) year, to build up enough qi to manipulate freely. It is intended for the complete beginner at qigong, and gradually introduces the techniques described in this article to the student who wishes to "lay the foundation" for the metaphorical "house" of immortality.

Week 1

Nothing but pumping qi, to get a good feel for it.

Weeks 2 and 3

Pumping Qi
Dantian Meditation

Week 4 and 5

Dantian meditation
Ki-cho-jaki

Week 6

Dantian meditation
Ki-cho-jaki
Yoseido

Week 7 and 8

Dantian meditation
Yoseido
Baduanjin

Month 3 and 4

Dantian Meditation
Yoseido
Baduanjin
Pushing Water

Month 5

Yoseido
Baduanjin
Pushing Water

Month 6

Yoseido
Baduanjin
Xing Zhoudien

Month 6-10

Yoseido
Baduanjin
Xing Zhoudien
Standing Heavenly Orbit

Month 11

Baduanjin
Standing Heavenly Orbit

Month 12

Dantian meditation
Xing Zhoudien
(to prepare for the exercises in the intermediate article.)

Training Supplements

Qigong, in itself, is an art of self-healing and rigorous training; what is usually talked about little is the concept that certain things can enhance your qigong practice considerably, outside of qigong itself. Just as a body builder crosstrains and drinks protein shakes, so can an internal stylist augment his qi through methods other than qigong.

Here, then, is a short section detailing a couple different qigong "supplements" that are widely used and highly praised for the effects they bring.

Tea

"Firstly, I'll talk about tea. Tea is a great drink for cleaning out the system and ensuring proper qi flow; certain types of qi work on different meridians, clearing out and cleaning the subtle bodies' inner workings."

"Tea contains a chemical called epigallocatechin gallate (EGCG) that binds to the enzyme urokinase, preventing it from stimulating tumor growth. The Journal of the National Cancer Institute has published articles on the cancer-preventive effects of green tea."

"Researchers believe that tea lowers cholesterol because EGCG combines with bile salts and cholesterol to form an insoluble precipitate."

"There are more chapters on tea in the Chinese Herbal Material Medica (Ben Cao) than

on any other herb, including ginseng."

"A cup of drip coffee contains approximately 100 mg caffeine, black tea: 50 mg caffeine, green tea: 20 mg caffeine, bancha tea 0 mg caffeine. (Nevertheless, if you have cardiac arrhythmia, are taking MAO inhibitor drugs, or have any medical condition for which caffeine is forbidden, you must, sadly, avoid even green tea.)"

"Taoist and Buddhist Monks drink tea because it clears and refreshes the mind. If you are anxious or stressed, drink some tea and contemplate the beauty of nature, Drinking tea is meditation."

Green tea, by far, is the most beneficial tea to drink. It has many, many health benefits, and works on the lung, spleen, and stomach meridians (Oriental Medicine - 12 meridian system). It can also be purchased just about anywhere quite cheaply. However, there are many more teas that are equally beneficial, some of which are available for purchase here. A big part of becoming a tea drinker lies in drinking tea that you like- once you find one that you enjoy, stock up on it.

The Baoding

Baoding are small, heavy metal balls that used to be made out of solid stone or iron. They are named after the village in China of the same name that they originated in. In modern times, they are usually made out of hollow steel with a small plate inside that makes a ringing noise when the balls are spun in the palm of the hand.

Similar to the theory behind Ki-Cho-Jaki exercises, baoding are said to be very beneficial to the qi flow because they stimulate all the meridian points on the hands. This in itself means that the accompanying meridians are cleared out and stimulated as well.

Training with the baoding is simple, yet difficult at once. If you haven't touched a videogame in your life and have little hand-eye coordination, it will be very hard. Start off by holding them both in your right hand, and attempt to spin them around each other clockwise. Start slowly, and try to make them "ring" as little as possible, as that means you are clanking them together. At no point during the spinning should the baoding stop touching each other. The point is not to go fast, but to spin them as quietly as possible. Once you can spin them at an even pace quietly, try adding speed into the equation.

Eventually, the above will be easy. At this point, start spinning them with the same hand counterclockwise, progressing in a similar manner until you can spin them quickly and silently whilst spontaneously changing directions smoothly, at will. It takes a lot of practice!

After the right hand has become proficient in spinning them, move on to the left hand, and train similarly.

Terms to know/Glossary

Baduanjin: "8 pieces of silk" or "8 pieces of brocade". A basic qigong exercise.

Buddhism: A philosophy/religion taught by Gautama Buddha, with the ultimate goal being enlightenment and the transcendence of worldly desire.

Chi: Alternate romanization of "Qi"; Wades-Giles or Yale.

Dantian: A spiritual energy center in the body, where the nerve plexi are, and glands as well; there are three of them in the Daoist view, home to the Three Treasures.

Daoism: A philosophy/religion that strives to teach the natural Way of the Universe.

Ki: Japanese term for "Qi". See Qi.

Jing: "Essence". One of the three treasures, residing in the lowest dantian, near the spleen. In Taijiquan, it is "force", a kind of refined qi combined with proper body mechanics.

Meridian: Subtle channel in the body that qi flows through in a tight spiral to keep you alive.

Neijia: Internal martial arts, traditionally the "big three" of Baguazhang, Taijiquan, and Xingyiquan, however Yiquan and Aikido are generally considered internal styles as well as many other, lesser known arts.

Neijing: See jing.

Neiqi: See qi, chi, or ki.

O.E.C. or OEC: "Online Energy Community", theveritasacademy, psipog, astral pulse, psiscape, etc. Really any major site with a webforum or chatroom that deals with life force energy and the manipulation thereof.

Psion: One who practices psionics.

Psionics: An alternate system of energy manipulation that is primarily concerned with developing psychic powers.

Seiza: Japanese traditional way of sitting, with the feet underneath the body, knees bent, buttocks resting on the calves.

Tai Chi/Tai Chi Chuan: The most popular and widespread internal martial art.

Taiji/Taijiquan: Pinyin romanization of "Tai Chi".

Qi: Literally "breath". One of the three treasures, centered in the middle dantian, near the heart. In our case, it refers to life force energy. Pinyin (modern) romanization of the older "Chi".

Yang: Positive polarity; masculinity; aggression; heat; hardness.

Yi: Intention; willpower; volition.

Yin: Negative polarity; femininity; passivity; cold; softness.

Yuan: A perfectly equal balance of Yin and Yang.

Wu qi: The basic baduanjin stance.

Xing Zhoudien: "microcosmic orbit". A meditation technique characterized by the

circulation of qi from the lower regions of the body to the top of the head, and back down again.

Conclusion

This concludes the first guide; on the whole, these exercises when practiced in order over a period of about 6 months. This should bring someone to a beginner's level; not quite the level of an adept. Keep in mind the saying, 'it takes 2 years to gain basic control over the qi, and 5 years to believe in it truly'.

Lots of people contributed to this guide by reviewing it and adding their own ideas about it. Thanks to (in no particular order): Whitjaso, Son Goku, The Mad Daoist, TheMistDragon, kobok, Prophecy, Darkduck, Silver_Archer, and anyone I left out.

In the next guide, more advanced circulatory processes will be revealed, as will methods for healing yourself and others with qi, in person and remotely. Applying qi martially will also be discussed, as will the dynamics of jing as it applies to taijiquan and fighting in general. Rest assured, this rather lengthy article is only the tip of the iceberg.

Until next time,

Ren Dao!

Koujiryuu

« Last Edit: June 05, 2013, 01:43:10 PM by Koujiryuu »

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Re: Beginning Daoist Qigong

Pictures have been restored.

These are the original pictures I took in 2004, I recently got an archive of my old website and these were in it.

Some of the postures are somewhat incorrect. In Holding the Balloon, for example, the arms should be lower and rounder (about the level of the Dantien). However, most of the pictures work, and should help beginners practice the forms more easily.

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My grandma says that qi gong is bad for you and can drive you insane. She says she once had a friend who practiced qi gong, though he's now locked up in a mental institute. So I guess my question is, what are the dangers of qi gong?

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Re: Beginning Daoist Qigong

Quote from: Henry on August 12, 2012, 09:53:24 PM

My grandma says that qi gong is bad for you and can drive you insane. She says she once had a friend who practiced qi gong, though he's now locked up in a mental

institute. So I guess my question is, what are the dangers of qi gong?

This is a result of improper or too much practice.

It isn't that Qigong specifically does this to you; it is that if you have a pre-existing mental illness, any spiritual work that makes you turn inward can make you "go crazy". It's not just Qigong but Psionics and Magic. A lot of the time this manifests in visions, hearing voices, and so on. In the old days, people who had these kinds of things were revered and considered special. Now they're just considered crazy and locked away.

Personally, I'm bipolar myself. My Qigong practice (which is what is in this guide) has never caused me to hallucinate. It's never caused me to go crazy. My Qigong practice has helped change my world view and bring me inner peace. I can use it as an effective stress reducing tool when I feel overloaded. I can use meditation to contemplate the nature of myself, my negative feelings, my paranoia, and so on to understand those feelings and change them or realize they're delusional. For me, Qigong has been nothing but positive.

"There's a thin line between accepting your inner divinity and total insanity." - Prophecy

Qigong is what you make it. If you think it will make you crazy, it will make you crazy. If you have fear about it, it will ruin your practice. However, if you approach it from a receptive, clearheaded mindset with no expectations and are open to a positive experience you will be surprised.

For more reading try looking at the Yin and Yang Theory section in this article:
<http://forums.v society.net/index.php/topic,20963.msg207018.html#msg207018>

It talks more about some of the few dangers of Qigong, that is Yin/Yang imbalance and energy blockages and how to remedy them.

Regards.

~Kouji

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Intermediate Daoyin Qigong and Applications

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By now/preface...

This is the follow-up to the beginning daoist qigong article, and can be considered somewhat supplemental to it; it cross-references many different concepts outlined in that article, so if you don't understand certain ideas or points within this guide, I suggest you read (or reread) the first in the series, which can be found at the main page.

By now, you should have decent control over qi, in terms of it following where your mind goes, and should be able to do the microcosmic orbit meditations easily and efficiently. If you cannot do these things, I suggest you read the first article in this series and master everything in it before moving on.

The focus of the previous guide was developing and strengthening internal power. Therefore, the focus of this guide lies in application of the energy built up from the

previous training; by itself, this guide is rather useless, really. This also accounts for the brevity of the guide as compared to the previous one. I've tried to emphasize the equal importance of both healing and attacking techniques in order to produce a well-rounded internal stylist; regardless, I must emphasize that instruction from a qualified instructor is preferable above teaching yourself from a guide like this. Taijiquan, Xingyiquan, Baguazhang, and Yiquan have not existed for hundreds of years for no reason. If you can find good instruction in ANY of those arts, I highly recommend taking them.

Without further ado, let's get on with it.

Exercise 1: Macrocosmic orbit

Similar to the microcosmic orbit, the Macrocosmic orbit is a technique that involves moving energy around the body in patterns to strengthen the spirit. This technique, however, is quite grandiose and can cause much internal heat; before beginning, I suggest you work in a clean room, nice and tidy, with no distractions, and a bed facing north/south.

Lie down on the bed, and rest your hands at your sides, with the palms facing up. This posture is called the corpse pose in hatha yoga. Now, when I say "inhale", I mean inhale and bring qi up that meridian, and exhale, bring qi down that meridian.

Inhale feet, outer leg meridian, governor meridian, to the top of the head. Exhale outer arm meridian to laogong point on the palms. Inhale inner arm meridians to heart. Exhale conception meridian down the inner leg meridian and out the feet again. As you can see, the basic technique is performed on a two breath cycle per revolution of qi, as opposed to one breath of the microcosm. Repeat 9 times daily.

After you have been practicing the above method for a month, move on to doing it the 'advanced way'- inhale, focusing on the top of the head. Exhale, focusing on the laogong point. Inhale, focusing on the heart. Exhale, focusing on the yongquan point on the feet. As you can see, in this method the qi follows the mind, while in the prior method the yi leads the qi.

Exercise 2: Standing Macrocosm Form

It is preferred that this practice be done outside.

This version of the microcosmic orbit has been expanded upon from the original technique by Dr. J.P. Fratkin, OMD (oriental medicine doctor).

a. Physical Form

This is a physical form consisting of movements to facilitate the transmission of qi through the meridians that I unearthed quite recently. It is a very effective supplement and may be helpful to beginners of the MC orbit. The internal qi movement is the same here as it is in the standard practice above, so be sure to include the movement of energy while you do the physical form.

Start with your feet shoulder width apart, standing relaxed. Put your palms together in a praying position near the waist with your fingers pointing out at a 90 degree angle from the abdomen. On the first inhalation, move your hands so they face upwards (parallel with the body) and move your arms upwards. Keeping your palms together, move your arms until they are straightened with the prayer gesture above your head. Raise your arms in tandem with the qi movement; your hands should be all the way above your head at the same time the qi reaches the head.

As the praying hands reach the apex of movement, weave the fingers together and lift the palms, making the arms a bit more circular. Starting the exhalation, bring them down, pull them apart, one in front of the other, and outstretch them until they are parallel with the ground, palms facing the ground. Once again, the movement should stop at the same time the qi reaches the hands.

On inhalation, simply lower your arms to your sides, stopping when the qi reaches the heart dantian. Finally, on exhalation, bring the arms up in front of you, have them connect in front of the face in the starting prayer gesture, and lower them down in the opposite of the starting movement. Begin the cycle again, and move up to the 9 repetitions in the manner described above.

On the subject of dreams

Dreams are a reflection of our inner selves; our thoughts, feelings, desires, and fears are all made apparent through our dreams. They serve as a gateway to the subconscious and a door to the spirit realm. They can be scary or pleasant; blurry or lucid; emotional or detached. They are an oft-confusing union of paradox.

"In modern society, we often regard dreams as a form of relaxation. A way of your subconscious to deal with all the events that occurred during the day. For thousands of years, however, dreams were considered a portal to another world. In this world, mankind would receive insight into the present and the future." -Silverdawn

However, what is often overlooked is the idea that dreams can serve as a gateway to esoteric knowledge. With that said, I did not learn the following exercise through a sensei or sifu. I didn't learn it from a book, nor an instructional video. I didn't learn it through any of my mentors. Rather, I witnessed it being performed by Wudang monks in a temple in the middle of a mall (?) in a dream I had a few years ago. A senior monk walked over to me in this dream as I watched about 20 monks perform it in a small side

area, whereupon he instructed me in how to perform it properly.

I haven't seen any movement or exercise like it anywhere. However, that doesn't necessarily mean it doesn't correlate with any existing exercise out there. If you have seen ANYTHING even remotely similar to it, please email me and describe it.

Exercise 3: San Bao Qigong Form

San Bao means "three treasures"- in this context, referring to shen, qi and jing. The major effect that this short form has is a synergy between the three. The ultimate goal of Daoist qigong is a reunification of these three energies into one, and a synchronization of that one with the rest of the cosmos, effectively reuniting the individual soul with that of the universe.

As a refresher- qi is the breath-energy, jing is the sexual essence-force, and shen is the intellect-spirit.

a. San Bao form

Start in a wu qi position (from baduanjin). Close the pinky and ring fingers of each hand; straighten and join the first two fingers into a "sword-finger" position, while keeping the thumbs in line, ready to touch the two fingers and complete the meridian circuit.

Breathe in deeply, and as you do, raise the arms. As your hands pass by the lower dantian, briefly touch the 2 fingers and thumb together with each hand. Reopen them as you continue to raise your arms upward, and touch them together again as they pass by the heart. Keep raising them, and touch the fingers together one last time as the hands pass by the temples.

After the hands raise overhead, as high as they can go, bring them back down as you begin the exhale and turn towards the right, pressing the open right palm outwards while the left arm bends and touches the chest (similar to the 'shaolin archer').

Return back to the Wu Qi stance. Now, repeat raising the hands, inhaling, and touching three times on the way up like above, except on this exhalation push the left palm outward while bringing the right arm to the chest, in an inversion of the above.

Return to Wu Qi. Raise the arms, inhale, touching three times once again on the way up. Now, when you exhale, bend deeply at the knees while pushing both open palms downward. This concludes one repetition of the form. Repeat it no more than ten times in a row, and don't do it at dusk unless you want to be up all night- it's very invigorating.

As you can probably suspect and may have wondered about, the finger touching does in fact close the meridian circuit in line with each dantian- touch once at the height of the

lower dantian, once at the middle, and finally at the upper dantian.

Exercise 4: 2 basic healing techniques

Now that we've built up a good deal of qi, and synchronized the bodies' energy pathways with those of the cosmos, it's time to apply the energy we've built up. How? Well, qi can be used to heal yourself or others, and there are two such techniques I personally use to heal people. One could be called 'kong jing' or empty force, and the other is called deep tissue massage. The kong jing works at a distance, and is a powerful transmission of healing energy- good to use on headaches, cramps, etc. Deep tissue massage actually involves touch, and is used on older, chronic injuries such as sprained backs, knee joint pain, etc.

a. 'kong jing'

'kong jing' translates to 'empty force'- not in the sense of hitting someone/something, but in the sense of a transmission of energy from any distance. In this case, you will need a friend or acquaintance who is open to such things, and who has a headache, or any sort of pain.

Stand two feet away from the target person. Make sure you know where the person hurts, specifically- this is important. Now- without touching the person, extend your arms in front of you, inhale and bring qi up from the earth along the outer leg meridians, to the top of your head. Now, exhale, and bring the energy down the outer arm meridians and out the laogong point on the palms to the person's area of pain. As you do this, focus on the energy being a white or goldish calming light, and focus on the emotion of love that that frequency of energy puts forth. Repeat for 9 breaths. When applied correctly, and done for about 10 minutes, the effects can be very powerful. It tends to work better if the person is open to such energy, and it also seems more effective if the person can't see what you are doing (they have their back to you).

This technique takes a lot of practice to effectively master. However, I once heard a story about a reiki master. A new student came to this reiki master, and had a large bruise on his leg, about 5 inches in diameter, and black. The master asked him to turn around, and applied a treatment similar to this. The next day, the prospective student returned, his bruise completely healed, and immediately paid the customary fees to become a student.

b. Deep tissue massage

This is a powerful technique used to heal yourself or others, particularly of old, chronic injuries such as weak joints.

First, start off massaging the area with Icy Hot, Ben Gay, Tiger Balm, etc. As you work in

the rub, focus your energy on the afflicted area, seeing it as a golden white light removing obstructions from the area. Now, lightly smack the afflicted area, all over, with the back of your hand, while projecting qi down into the area, clearing out the stagnant energy of the wound. Each tap with the back of the hand penetrates the injury deeper and deeper. Continue doing this until the person comments that the pain is gone, or until you feel that your efforts have removed all negative energy from the area.

Finish off by massaging the entire area with qi. Remember, the more you focus on positive emotions and energy while you do this, the more effective the treatment will be. Some injuries may require more than one treatment to completely heal.

Exercise 5: Remote healing

Healing remotely basically is the extension of the 'kong jing' healing method explained earlier, however it is done sitting and could be considered 'psionic'. However, it is included here for completeness sake, as I aim to produce competent practitioners on all levels.

Healing remotely can potentially be a difficult skill, as you must first remotely connect to the person in question. This is accomplished through an empathetic method referred to as empathetic synchronization. Basically, through dissolution of the personal ego, and focusing on the person in question, that person's energy movements, physical pain, and emotion can be felt remotely.

a. Empathetic synchronization

Meditate until you reach a state of wuwei. This is defined as not knowing who 'you' are, a sort of blank state where one is in touch with the cosmos. As this is done, focus on the person you are attempting to heal. A picture helps, as does knowing that person's first name- repeat their first name over and over in your head until you 'feel' that you are that person. What do you feel? Happy, sad, lethargic? Feel the person's meridians and qi flow. Notice anything overtly odd? Can you feel pain anywhere? Try and correlate the pain to a feeling of negative energy. This energy must be suppressed or removed.

Ask the person about where they are in pain, and see if what you felt matches where they feel pain. If the synchronization was successful, it will. If the synchronization wasn't successful, they will report pain elsewhere. This method **must** be practiced extensively before you will be able to perform it adequately!

b. Telepathic linking and healing

Now that you have established where the pain is, you must either get rid of it by overpowering it with healing energy, or you must mentally move the pain out of the person's body and disperse it. Before either of those can be done, however, you must make an energetic 'link' with the target.

Hold your hands out in front of you. Channel qi from the lower dantian up to the rear 1/3rd of your brain known as the 'telepathy center'. See the energy gathered here stretch out of the back of the head and form a thick 'line' between your 'tp' center and the targets'.

Try sending a small amount of qi to the target with the intention of it coming back to you after it goes to the person. If nothing comes back, you are not linked. However, if you feel a small 'buzz' of energy impact your tp center, and you can tell it came from that person, it's likely you are linked to them successfully.

Now, the healing can begin.

c. 1st method of healing

Focus on your dantian. Now, focus on the area of pain in the target you linked to, by feeling it or visualizing it as a reddish energy. See healing qi flooding it, until the red sensation or color is gone. Do you feel any pain left? Perhaps check with the person and see if the pain persists. This method is semi-indirect, as you are focusing on isolating the feeling of pain and flooding it with healing energy by your mere focus alone. Oftentimes, this method will be enough to heal the person remotely; however, chronic pain may not respond to this method.

The second method is a bit more direct, and focuses on you applying yi (intention/volition) to directly move the pain out of the target's body.

d. 2nd method of healing

Focus on the pain in the person's body. Simultaneously focus on an area far out in space, perhaps a black hole of sorts. Now, using your yi, encapsulate a bit of the pain in your control, and jettison it out of the area as fast you can, while sending it off in space. Continue doing this until you feel no more pain, and replace the energy you removed by sending 'healing qi' to the person in question.

The anatomy of a punch

A good punch can be difficult to describe, as there are many different styles of fighting with different approaches to punching. It is the author's opinion that a kungfu or boxing style straight punch is the best approach, without 'chambering' and other unneeded/slow motions from Karate systems being a part of it.

Start with your hands held loosely in front of your face, with your feet about shoulder width apart, squared off, and both hands in loose fists in front of your face. Now, we are going to throw this punch with the right arm. All the muscle power generated here starts

with the abdominals and ends with the abdominals. Take a small step forward with your right foot, as you do, lift and pivot the left foot outward, keeping the toe on the ground, while punching with your right arm. As the punch hits the target, you turn the waist, shoulders, and body into the punch, impacting the target with the "ram's head" or first two knuckles. As the punch strikes the target, squeeze the loose fist shut quickly. This application of muscle tension thrusts all the bodies' strength into the punch. As you punch, you drop the left fist and elbow inwards while protecting the punching side of your face with the raised shoulder of the punching arm. It was once said that the "dragon spins and the tail follows"- this sums up the proper technique's mindset quite nicely. The punch should not be the leading focus of the strike, rather, the bodies' motion should be the root of the technique.

Now, that's a lot of specifics to a single, simple punch! Most people don't do all these things when they punch, and they usually telegraph the fact that they are punching (by pulling their arm back and leaving themselves wide open to a quick jab and follow up). I suggest this method of punching be practiced extensively, until you can throw a physically powerful punch on a whim.

However, this brings up the subject of the next technique. The above technique is very similar to the way most pro boxers or UFC fighters punch- it includes the proper mindset, technique, and body mechanics- however, unless you are the size of Lennox Lewis, there is a limit to how hard you can punch with mere physical strength, called 'li' in Chinese.

Li is unrefined, pure physical strength, highly dependant on size, age, fitness level, etc. However, there **is** another kind of strength we have inadvertently developed by this point through the cosmic orbits, called 'jing'. Highly similar to Sigung Bruce Lee's explosive power, this force is a kind of pervasive inner strength that not only promotes good health and makes the person radiant, but can be extended out of the body in an application of internal force called 'fa jing'. Those with the ability to use fajing properly can hit with amazing amounts of speed and strength, to the point that a single punch can cause massive damage to internal organs, effectively dropping them with one strike. However, proper use of fa jing requires proper martial technique, so this description of a good punch was neccessary before moving on.

Exercise 6: Fa jing

Fa jing translates to 'emitting force'. This is a very potentially powerful method of striking using not only body mechanics and proper technique, but also the subtle essence, jing, which has been developed by the practices insofar. It is largely correlative to the concept of "explosive power" developed by the late Bruce Lee.

"Emphasis on slow movements alone leads to slow strikes which an opponent can

counter easily. Emphasis on fast moves only makes it difficult to feel the path of your energy and makes it easy to strike along a longer path than necessary. Being fast refers to the speed generated through familiarity of the energy path. It is a speed without loss of quality." - From "Training for Sparring" by Chen Zhaokui

I must emphasize greatly, upon having this section reviewed by multiple knowledgeable mentors of mine, that the information on fa jing presented here is presented as-is. It is advisable to learn things of this magnitude from a qualified instructor in Taiji or other internal arts over trying to learn it yourself. Regardless, I feel the information here needs to be presented in order to make the guide complete; please, before attempting to practice anything here, seek out instruction first. With that said...

Therefore, fa jing is defined as a strike executed at absolute optimum efficiency, with no loss of power, no telegraphing (giving away the move that's coming), utilizing the bodies' energy and mechanics properly, done totally relaxed. Sounds quite difficult and complex, right? It can be, however, once you learn to properly execute it on command it becomes ingrained in your psyche to the point that ALL strikes you throw possess this quality of fa jing.

Fa jing is often likened to a sneeze. The hairs on the back of the neck and arms stand up on end, the eyes shut tightly, the whole body shakes and stutters, and you release a 150mph wind out of your mouth and nostrils, along with other assorted nasties. ^_^ This is the effect we are trying to achieve, a sudden, spontaneous yet controlled emission of power that damages the opponent internally.

To perform this technique properly, you'll need a focus mitt, heavy bag, sandbag, etc. Basically, anything that can withstand a very strong strike.

Get into a ready stance, as described above. Now, punch the target your hardest physically. 100%. The object should likely move back a good deal. However, the strike is obviously lacking, as it uses 'li' or pure physical strength, which is highly dependant on body size and other contributing factors.

Now, this time, we'll actually apply the fa jing in the strike. Take a deep breath in through the nose, and exhale through the mouth. Repeat, removing all doubt and negative thoughts, mustering the developed inner strength. Now, strike the target from a relaxed standpoint. As you do, draw qi up from the trailing foot through the leg meridians to the dantian, where it combines with the jing, and up and out of the striking arm. The energy should enter the target exactly as the fist is tightened at the end of the punch, where you should further direct it to penetrate deep within and explode outwards within the target. Immediately after the strike hits, you should return to a relaxed state, and withdraw your hand back to a ready position.

After the strike hits, you should not recall doing it in detail. When proper fa jing is executed, it is almost reactionary, and the mind blanks out with it's sole focus being only

on the strike itself. Philosophically, it could be said that when fa jing is executed, one becomes the strike itself. Very similar to a sneeze, once again.

When done correctly, the target should react violently, moreso internally than anything. For example, when I execute a regular punch on my 80 pound heavy bag, it swings back and forth about 2 feet either direction, makes a loud "thwomp" upon impact, and takes a minute or two to stop motion. However, when I execute a fa jing powered strike upon the same bag, the bag wobbles and vibrates back and forth very quickly and does not move more than 6 inches in either direction, and makes a very audible "popping" or "thudding" sound. The difference is that in the first case, pure physical strength affected the bag externally, while in the latter, internally generated strength affected the bag on the inside.

It should be noted that it would be very unwise to attempt this technique on a training partner. You may cause internal bleeding or even death. Likewise, even in a real fight, it would be good to use restraint when applying this technique, unless you don't care about your future, as you could quite possibly injure the opponent severely and end up with legal consequences. Finally, consider this quote from the Daodejing:

31.

"Weapons are the tools of violence;
All decent men detest them.
Weapons are the tools of fear;
a decent man will avoid them
except in the direst necessity
and, if compelled, will use them only with the utmost restraint.
Peace is his highest value.
If the peace has been shattered,
How can he be content?
His enemies are not demons,
but human beings like himself.
He doesn't wish them personal harm.
Nor does he rejoice in victory.
How could he rejoice in victory
and delight in the slaughter of men?
He enters a battle gravely,
with sorrow and great compassion,
as if he were attending a funeral."
(Stephen Mitchell translation).

Exercise 7: Fa jing training routines, fa jing targets, fa jing blocking and Lin Kong Jing

To effectively be able to apply fa jing power on command, it has to be trained with and perfected like anything else. The goal of this chapter/exercise then is to elaborate further

on the dynamics of fa jing, as well as supplying a couple different ways of training employing fa jing.

a. Karate alternate punching

Anyone who has trained in a Japanese system is likely familiar with the basic training method of alternating punches from a horse stance. While an ineffective method of training a normal punch (due to unnecessary, rigid chambering of fists), it is an ideal method for simply practicing emitting power in a strike.

Start with 10 minutes of meditation. Finish the meditation with 3 circulations each of the micro and macrocosmic orbits.

Get into a narrow horse stance. Stand with your feet a little more than shoulder width apart, and bend at the knees. Make dual loose fists, and 'chamber' them by holding them upside down and near the waist. Now, alternate punching the target with each arm, each time twisting into the punch and employing fa jing while trying to adhere to the description of a punch above as much as you can whilst still in the horse stance. If you need to, to maintain your focus, it is acceptable to take about 10 seconds before each succeeding strike. Do about 10 punches in this manner for each arm the first week, and steadily increase weekly until you are doing about 50 per arm per session.

After punching in this manner, it is quite normal to feel rather drained, especially in terms of qi. This is normal. To counterbalance this lack of energy, it would be advised to do this short meditation afterwards:

b. Refreshing Meditation

Sit down crosslegged or in a lotus sit if you can manage it. Now, meditate until you reach a state of wuwei. In this state, focus on centering all your energy into the dantian. Take note of any residual energy in the arms or abdomen from the alternate punching, and center it in the dantian. It is important not to leave any energy uncentered in the body, as it may stagnate or form blockages. This kind of meditation is especially important after generating a destructive energy such as fa jing, as any residual energy left behind will be doubly toxic to the etheric self.

It would once again be recommended to do a couple circulations of the microcosmic and macrocosmic orbits. This helps to rebalance the body and promote the circulation of fresh energy in the system. The last thing we need is stagnation.

c. Fa jing blocking

Blocking using jing energy is similar to striking, although it is a different motion and therein technically isn't fa jing, but rather jie jing- intercepting jing. The energy put out by the opponent is stuck to and redirected, before you take his energy and give it back to him in a thudding fashion with a counter-strike.

There are many different systems of blocking in the martial arts. I prefer a kungfu style

open palm block, essentially a circular motion from the left to the right.

Stand in a horse stance, about shoulder width apart. Now, push to the left with your right hand, open palm, and twist your hips into it as you do. Merge with the oncoming force as you redirect it, and draw that person's energy into you from their arm.

This leaves the person open to counterattack. Obviously, the aims of this guide are not necessarily combat, so if you are using the guide as a supplement to your martial art study, any block can be substituted as long as it doesn't meet force with force (like Karate or Tae Kwon Do style blocking). The aim of the block is to redirect the oncoming strike, not clash with it.

After the block, take the opponent's force and redirect it through and out the other arm as you strike with fa jing, adding his own effort into your counter.

d. Striking a suspended object

This is a method of refining and training fa jing emission further adapted from ling kong jing exercises available at Mantak Chia's website, Universal Tao.

To start, you'll need a small object, a string, and a pushpin or something similar. I recommend using a ping pong ball, a soda can or a tennis ball can be used as well. I will present methods of training using both a ball and a can.

Find an empty doorjamb and pin the string up to the top of it. Hang the object in question up at about eye level.

d.1. Using a ball

Strike the hanging ball repeatedly, just barely touching it with the strike and employing fa jing; the aim of this exercise is to hit the ball and cause it to vibrate noticeably without it swinging far in any direction. Obviously, this is much, much harder than it sounds. The point is to strike using a transfer of energy, not physical force (li). It takes much practice to be able to strike in this manner.

d.2. Using a can or plastic bottle

This is actually much harder than using a ball, as the object in question here is much larger and can dent. The goal, then, of striking is to strike and get a noticeable shaking reaction, with no movement of the object, without denting it. Very difficult. However, once this feat has been achieved, you should have full confidence in your ability to employ fa jing; treat it as you would treat a loaded firearm.

On the subject of lin kong jing

Ling Kong Jing is a very controversial subject in the martial arts world. It translates roughly to "powerful empty force" and refers to the ability to knock people back, control their body movements from a short distance, etc. It is similar to the "no-touch judo" that Dr. Jigoro Kano and (o-sensei) Morihei Ueshiba supposedly had. It could be said to be a "true qi blast" in a sense, which brings to mind the lingering scent of "radki" in certain communities..

Simply put, I cannot perform ling kong jing, I know nobody who can, nor have I ever seen anyone do such a thing. Is it possible? Yes, I believe so, having seen video clips of it being performed. The clips I saw looked very authentic, however, there remains the possibility of wires being used. Regardless of that fact, it takes a good 5 years of serious training on a daily basis for about 3 hours a day to even be able to begin to develop this kind of ability. For that sake, I'll refer anyone interested in developing LKJ to this site.

For that matter, LKJ could be a very useful ability when applied correctly, however it is something I cannot teach or would even attempt to because of it's nature. There are instructors out there that teach it- they are quite rare- Donjitsu studies it, so I'd recommend you refer any questions to him (if you can find him).

Exercise 8: Auric Reinforcement

Auric reinforcement is a method of warding off negative spirits or wishers of ill will. It consists of two exercises to assert and strengthen your own energy when in a potentially dangerous situation psionically.

The concepts of "magickal warfare" or "psychic attack" are not new. In any community with a focus on metaphysics there always lies the risk that you may be maliciously attacked by forces outside your own control; whether the source of the attack is an "entity" (spirit) or another person is irrelevant for our purposes, as these techniques aim quite simply at removing yourself from immediate danger without returning an attack.

Some symptoms of malicious spiritual attack include, but are not limited to: nightmares, "night terrors"; pain in the stomach or solar plexus; headaches, especially those starting in the back of the head; joint pain; a steady feeling of fear that does not pass, and is not caused by anything in the immediate area; hallucinations, especially auditory; an extreme lack of energy; feelings of being 'drained'; pressure around the temples or any chakra centers; and many others.

While the above symptoms can be caused by any number of ailments, they may also be symptoms of malicious attack- especially if the symptoms persist over a number of days, and get progressively worse, for seemingly no reason. The first axiom of anything psychic is "trust your instincts". If you have a number of these symptoms after angering

somebody you know is adept, and have a feeling you are being attacked by them or an infernal spirit they sent, there lies a good possibility that spiritual attack is indeed the case. Regardless, the majority of people who believe they are being attacked are usually not. If another, more fitting explanation for the symptoms experienced exists, take it at face value!

While the following exercises may be used effectively to protect oneself psychically, they do **not** have to be used only in that situation. They may be done regularly to strengthen your qi flow if you wish. In fact, I'd recommend it anyway- call it a vaccine, if you will.

a. Golden Aura meditation

Lie down on your back along a North-South axis, with your head pointing North. Lying along an axis like this aligns you with the Earth's magnetism and allows qi to flow more smoothly. Meditate until you reach a state of clarity (wuwei). Now, draw in qi through the feet, up the inner leg meridians, up the governor meridian, and out the top of the head. This is one of the few exercises based around visualization- visualize the qi coming in your feet as being light blue, like electricity.

As the qi flows out of the top of the head, visualize it coming out as a golden-white light. Let the energy come down around you, maintaining the flow in through the feet and up the body, and have the energy surround your body entirely in a golden light. Allow your aura to shape itself and waver as it will- much like a candle flame, however as you add more and more energy feel and see the aura expanding outwards. If you are Christian, make the sign of the Cross on your body while you do this and pray for God's protection.

Keep channeling the qi thusly until you feel completely safe and out of harm's way.

b. Expanding Aura Meditation

Once again, lie down on your back with the head facing North. Keep the tongue touched to the upper palate for the entirety of this exercise. This time, draw qi in through the head and down the conception meridian to the dantian, in a constant flow. After this energetic flow has been established, draw qi in through the feet and up the inner leg meridians to the dantian.

Keeping these two flows going simultaneously may be difficult at first. The trick is to not focus on the actual flow of qi, but rather focus on the dantian point, where the qi is flowing to. After five minutes of drawing energy in this manner, start to focus on the aura and the space immediately around your body. See the aura strengthen and expand as you continue to focus on the dantian; furthermore, as the qi expands your aura outward, it pushes out any negative energies or influences far away from you. Do not focus on that negative energy or become preoccupied with any invading forces themselves- instead, simply acknowledge them as they get pushed away by the brilliance of your aura.

Once again, if you are Christian, you may invoke the Cross as well in order to protect you further.

When you feel you are finished, cease drawing qi into the body and focus any remaining qi in the body into the dantian. However, allow your aura to remain untouched.

Intermediate training schedule

Of course, this guide may be modified as you see fit to coincide with the time you have available to train. I would recommend completing the training schedule in Beginning Daoist Qigong before moving on to this one.

Month 1

Macrocosmic orbit
Standing Macrocosm form
San Bao Qigong

Month 2

Macrocosmic orbit
San Bao Qigong
Practice healing methods at any opportunity

Month 3

Macrocosmic orbit
San Bao Qigong
Practice healing methods at any opportunity

Month 4

Macrocosmic orbit
Fa Jing

Month 5

Macrocosmic orbit
San Bao Qigong
Fa Jing (striking suspended objects)

Month 6

Macrocosmic orbit
Fa Jing
Auric Reinforcement

Conclusion/Thanks

This concludes the second article. Expect the next one to have a drastically different focus with a large shift in paradigm from qigong to kundalini yoga. Admittedly, a lot less time went into this one than went into Beginning Daoist Qigong (+EX) due to reasons mentioned at the beginning- regardless, I really hope it helps you out.

Thanks to: Kobok, Silverdawn, TheMistDragon, Prophecy, Silver_Archer, Ninja K10wn, Talyn, and anyone I left out- for their opinions and contributions, especially on the touchy subject of fa jing.

Until next time.

Ren Dao!

Permanent and non-revocable permission has been granted for the Veritas Society to publish this article.

« Last Edit: June 05, 2013, 01:44:05 PM by Koujiryuu »

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Re: Intermediate Daoyin Qigong and Applications (Koujiryuu)

Hi;

New to forum!

Did you know in parts of China Fajing ment Shi_!

Yes it's true!

It had nothing to do with Kong jing!

Yi chigong--Kongjing & Yolingong were a few! :cool: :cool: :cool:

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"The Secret of the Golden Flower" with Commentary (Koujiryuu)

"The Secret of the Golden Flower"

Commentary By Koujiryuu © 2004 Not to be reposted without permission.

Contents

Introduction

1. The Microcosmic Orbit
 2. Commentary on the Treatise, "The Secret of the Golden Flower", parts one through three.
 3. The full text of "The Secret of the Golden Flower".
- Conclusion

Introduction

Starting July, 2004, on the Body Energy Arts forum here at Veritas I began a small effort to generate discussion that revolved around demystifying the ancient Daoist esoteric treatise, "The Secret of the Golden Flower", translated by Walter Picca in 1964, and originally written by the Daoist Master, Lu Tzu.

The text is basically an elaboration on the proper practice of the microcosmic orbit, so on that note I prefaced the commentary with that technique as taught to me by my mentor a few years ago.

Following my own commentary is the full text, courtesy of

http://www.alchemylab.com/golden_flower.htm

Please enjoy.

1. The Microcosmic Orbit

'Xing zhou dien' translates to 'microcosmic orbit'. This is a very powerful, very ancient meditative exercise that is very powerful and beneficial to the practitioner. Essentially,

inside our bodies exists the universe on a small scale (the microcosm). By rotating this universe through energy work, the system as a whole is strengthened. In the author's opinion, if you don't know this exercise and practice it regularly, you don't know qigong. This exercise also clears out and balances the system immensely, as Dumei and Renmei govern yin and yang respectively. When these two meridians are healthy, the rest are as well as a result.

The Microcosmic orbit is both subtle and grand, overt and yet covert, practical, yet incredibly esoteric. As in most Daoist related things, it is a union of paradoxes. Anyway, on a coarse level, it is an exercise to promote health and longevity, as well as refine one's level of qi manipulation. If practiced for 100 days, or so the Daoists say, the foundation for Longevity and Immortality are set, and manipulation of qi has increase substantially. It also acts as an excellent prep for meditation, as well as being a meditation in of itself. The exercise itself is deceptively simple. It is, basically, passing qi up and the du and down the ren channels, which are considered to be fairly important meridians, as they govern yang and yin respectively. When both these meridians are functioning and healthy, all the others are healthy as a result. The basic practice is this:

(Paraphrased from the excellent book Scholar Warrior : An Introduction to the Tao in Everyday Life: Books: Ming-Dao Deng by Ming-Dao Deng. See <http://www.amazon.com/exec/obidos/tg/detail/-/0062502328?v=glance>)

1. Get into whatever sitting or standing position you find comfortable, you can sit in seiza or in a full or half lotus, or just do it standing up.
2. Close and lift the anus. This will be awkward and uncomfortable at first, but after a while it'll become second nature.
3. Focus the eyes on the tip of the nose, then fully or partially close your eyelids.
4. Put your hands in a mudra you find comfortable. Some of my favorites are the fists, balled up and sitting on the knees, or making one hand into a fist and resting it in the palm of the other.
5. If possible, elevate your buttocks (if you are sitting) to encourage a straight spine. That won't be requisite if you are in seiza.
6. Relax for a moment, begin to focus on your breathing. Note- the breathing for the microcosmic orbit will be reversed breathing, also called Daoist breathing. That is, as you breathe in you will also pull in your stomach, as you let out air you will allow your stomach to go back. This is done to encourage the qi to flow out of the dantian.
7. Breath in, visualizing the qi rising up the du channel. (du channel runs from the perenium, up the spine, over the head and ends on the upper palate)

8. As you finish breathing in, the qi should be at the "Hundreds' meeting place" or the top of the skull, exactly in the middle.

9. Begin exhaling, and let the qi fall down the remainder of the du channel. As the qi comes to the upper palate, take your tongue and pass the qi from your upper palate to the bottom of your mouth, where the qi enters the ren channel. (the ren channel runs from the bottom of your mouth, to right back at the perineum)

10. Keep exhaling until the qi arrives at the perineum, where it began.

11. Repeat four times further. (when you think you are ready, you can increase the number, to about a maximum of ten or so.)

12. When done, be sure to stretch out and limber up. Before you get up, swallow the saliva that accumulated during meditation, visualizing it as a gold liquid falling into the sea of the dantian. Daoists call this Jade Nectar, and they believe to be very beneficial, like a piece of gold left over from an alchemical firing process.

2. Commentary on the Treatise, "The Secret of the Golden Flower", parts one through three.

I'll start posting pieces of the secret of the golden flower, with my own commentary, here each week. Hopefully this service will help you with your studies. :D My notes are in while the actual text I'm commenting on is in quotes right above it...after I finish posting my comments on a few chapters, I'll make a final post with the whole book attached. That is, if people show enough interest by responding...

Quote:

"This ancient esoteric treatise was transmitted orally for centuries before being recorded on a series of wooden tablets in the eighth century. It was recorded by a member of the Religion of Light, whose leader was the Taoist adept Lu Yen (also known as Lu Yen and Lu ?Guest of the Cavern?). It is said that Lu Tzu became one of the Eight Immortals using these methods. The ideas have been traced back to Persia and the Zarathustra tradition and its roots in the Egyptian Hermetic tradition."

Kouji's note: Egyptian hermetics being qabbalah influenced rites.

Quote:

1. HEAVENLY CONSCIOUSNESS OF THE HEART

Master Lu Tzu said: That which exists through itself is called Meaning. (Tao). Meaning has neither name nor force. It is the one essence, the one primordial spirit. Essence and life cannot be seen. It is contained in the Light of Heaven. The light of Heaven cannot be seen. It is contained in the two eyes. Today I will be your guide and will first reveal to you the secret of the Golden Flower of the Great One, and, starting from that, I will explain the rest in detail.

The Great One is the term given to that which has nothing above it. The secret of the magic of life consists in using action in order to achieve non-action. One must not wish to leave out the steps between and penetrate directly. The maxim handed down to us is to take in hand the work on the essence. In doing this it is important not to follow the wrong road.

The Golden Flower is the Light. What color has the light? One uses the Golden Flower as an image. It is the true power of the transcendent Great One. The phrase, "The lead of the water-region has but one taste," refers to it. The work on the circulation of the Light depends entirely on the backward-flowing movement, so that the thoughts are gathered together (the place of Heavenly Consciousness, the Heavenly Heart). The Heavenly Heart lies between sun and moon (i.e., the two eyes).

Kouji's notes: These paragraphs basically explain where the Golden Flower is and what it is- it's essentially equivalent to the sahasrara chakra (crown). It also points out 'trataka', the inner space equivalent to the ajna chakra (3rd Eye). These are two points of great interest in internal alchemy because of the power they regulate and contain. These two

points will be put to great use later on, in learning to establish the spirit body.

Quote:

The Book of the Yellow Castle says: In the field of the square inch of the house of the square foot, life can be regulated. The house of the square foot is the face. The field of the square inch in the face: What could that be other than the Heavenly Heart? In the middle of the square inch dwells the splendor. In the purple hall of the city of jade dwells the god of utmost emptiness and life. The Confucians call it the center of emptiness; the Buddhists, the terrace of life; the Taoists, the ancestral land, or the yellow castle, or the dark pass, or the space of former Heaven. The Heavenly Heart is like the dwelling place, the Light is the master. Therefore when the Light circulates, the powers of the whole body arrange themselves before its throne, just as when a holy king has taken possession of the capital and has laid down the fundamental rules of order, all the states approach with tribute, or, just as when the master is quiet and calm, men-servants and maids obey his orders of their own accord, and each does his work.

Kouji's notes: This all refers to the Qi, or "primordial light" in the ajna chakra. It states that when spun backwards, down the renmei and up the dumei/chongmei, further things happen...

Quote:

Therefore you only have to make the Light circulate: that is the deepest and most wonderful secret. The Light is easy to move, but difficult to fix. If it is allowed to go long enough in a circle, then it crystallizes itself: that is the natural spirit -body. This crystallized spirit is formed beyond the nine Heavens. It is the condition of which it is said in the Book of the Seal of the Heart: Silently in the morning thou fliest upward.

Kouji's notes: "The Light is easy to move, but difficult to fix." This refers to the idea that Qi is difficult to concentrate in one place, it wants to flow and be free, not stuck in the

dantian like some schools of thought teach.

Quote:

In carrying out this fundamental truth you need to seek for no other methods, but must only concentrate your thoughts on it. The book Leng Yen says: By collecting the thoughts one can fly and will be born in Heaven. Heaven is not the wide blue sky, but the place where the body is made in the house of the creative. If one keeps this up for a long time, there develops quite naturally in addition to the body, yet another spirit-body.

Kouji's notes: This all refers to the etheric vehicle and the possibility of astral projection after one has developed a strong spirit through the cosmic orbits.

Quote:

The Golden Flower is the Elixir of Life (literally, golden ball, golden pill). All changes of spiritual consciousness depend upon the Heart. Here is a secret charm, which, although it works very accurately, is yet so fluent that it needs extreme intelligence and clarity, and complete absorption and calm. People without this highest degree of intelligence and understanding do not find the way to apply the charm; People without this utmost capacity for concentration and calm cannot keep fast hold of it.

Kouji's notes: This refers to the Heart chakra being a focal point for reception of energy, wherein a golden pill develops in the heart chakra and falls into the sea of the dantian, wherein it bubbles up and rises up the chongmei. This is elaborated on later.

Till next week,
~Kouji

Comments by Veritas Members (backwards chronological from original post):

10-27-2004 10:54 PM Ekitai Hebi

very interesting... curious to see the next one.

10-25-2004 12:40 PM Koujiryuu

Quote:

"The secret of the magic of life consists in using action in order to achieve non-action. One must not wish to leave out the steps between and penetrate directly."

That specific passage was referring more philosophically to how you must act. Simplify everything you do until you achieve a state of non-action; from then, be cautious in every further action you take.

It can really be interpreted numerous different ways. It's all how you apply the saying to different areas of life: within a martial context, within a spiritual context. As you can guess, it can mean many different things depending on the reader's interpretation- this interpretation depends largely on how well versed the reader is within different esoteric traditions.

10-25-2004 12:08 PM Shant

I understand from the beginning part that the Light of heaven can be seen not with the two eyes but by the heavenly heart which is the ajna chakra, where the thoughts are gathered together. And the Golden Flower is the Light which is the sahasrara chakra, which is the true power of the Great One in us.

I didn't understand what these lines mean: "The secret of the magic of life consists in using action in order to achieve non-action. One must not wish to leave out the steps between and penetrate directly."

Can someone explain please?

10-25-2004 11:39 AM Kiwi Kid

You know I want to see more....did last time too!

10-24-2004 06:38 PM GhostWolf

keep it comin kouji

though ill be more liekly to read itt hrough when i can read it all in one go

and then i can make some worthwhile comments

10-24-2004 05:10 PM _jujitsu_

Enjoyed reading your first post about the cosmic orbits, and enjoyed reading this too, very inspirational for me. I look forward to the next installment Koujiryuu

10-24-2004 04:11 PM Darkduck

subtle kick ^ _ ^

10-24-2004 01:50 PM Natus Denuo *claps* very interesting indeed--hope to see more.

May your path be prolific,

Natus Denuo

10-24-2004 01:34 PM Koujiryuu

I'm going to make it a weekly thing. I'll post and analyze a chapter a week, and post the whole thing at the end, to simplify and eliminate and misconceptions about what the text is saying, so all may understand. Assuming a few more people reply. You guys can even post your own interpretations from it, if you want.

10-24-2004 12:56 PM neijia

i'd very much like to read this

Part two of three. I'm not going to attempt to analyze the entire original manuscript because I'm not sure if it would be an entirely correct analysis; instead, I'll only comment on the first three chapters. Once again, my own notes are in RED, while the original text has been quoted.

Quote:

Master Lu Tzu said: In comparison with Heaven and earth, man is like a mayfly. But compared to the Great Meaning, Heaven and earth, too, are like a bubble and a shadow. Only the primordial spirit and the true essence overcome time and space.

The Primordial Spirit is roughly analagous to the Dao, while the True Essence could be seen as the soul of man. In another way of looking at it, from a Shaivist stance, The Primordial Spirit could be seen as Brahma, the universal soul, while the True Essence could be equated to the Atma, or personal soul/etheric body.

Quote:

The power of the seed, like Heaven and earth, is subject to mortality, but the primordial spirit is beyond the polar differences. Here is the place whence Heaven and Earth derive their being. When students understand how to grasp the primordial spirit, they overcome the polar opposites of Light and darkness and tarry no longer in the three worlds. But only he who has looked on essence in its original manifestation is able to do this.

Dao is beyond both polarities. Yin and Yang are born from Dao but are not in themselves Dao; the Primordial Spirit is unaffected by polarity. When people learn how to embody Dao through meditation and neidan, the tainted lense of indoctrinated world-view falls away; anyone who believes in concepts such as "Good" and "Evil" does not understand or embody the Primordial Spirit.

Quote:

When men are set free from the womb the primordial spirit dwells in the square inch (between the eyes), but the conscious spirit dwells below in the heart. This lower fleshly heart has the shape of a large peach: it is covered by the wings of the lungs, supported by the liver, and served by the bowels. This heart is dependent on the outside world. If a man does not eat for one day even, it feels extremely uncomfortable. If it hears something terrifying it throbs; if it hears something enraging it stops; if its is faced with death it becomes sad; if it sees something beautiful it is dazzled. But the Heavenly Heart in the head, when would it have been in the least moved? Dost thou ask: Can the Heavenly Heart not be moved? Then I answer: How could the true thought in the square inch be moved? If it really moves, it is not well. For when ordinary men die, then it moves, but that is not good. It is best indeed if the Light has already fortified itself in a spirit body and its life force gradually penetrated the instincts and movements. But that is a secret which has not been revealed for thousands of years.

Normally, the Primordial Spirit manifests through humans in the area between the eyebrow, called the Square Inch by the Daoists, "Tritaka" by the Hindus, also called the Ajna Chakra by Hindu culture or more popularly among psychics, the "Third Eye". In the glandular system the Square Inch is strongly tied to the hippocampus and the pituitary gland. The "Heavenly Heart" is indeed the middle dantian, the storepoint of Qi, the

anahata chakra, the thymus gland, etc. The Light (qi) coming in through the Square Inch is undesirable for neidan and movement exercises, but this is elaborated on in the next passage:

Quote:

The lower heart moves like a strong, powerful commander who despises the Heavenly ruler because of his weakness, and has seized for himself the leadership of the affairs of state. But when the primordial castle can be fortified and defended, then it is as if a strong and wise ruler sat upon the throne. The two eyes start the Light circulating like two ministers at the right and left who support the ruler with all their might. When the ruler in the center is thus in order, all those rebellious heroes will present themselves with lances reversed ready to take orders.

This refers to the microcosmic orbit naturally causing the Light in the Square Inch to recede downwards into the Heavenly Heart by its very circulation, of course using a very apt militaristic metaphor which would have served not only to cloak the true meaning behind the passage from regular people, but is also a great example of the eloquence of Daoist scripture.

Quote:

The way to the Elixir of life recognizes as supreme magic, seed-water, spirit-fire, and thought-earth; these three. What is seed-water? It is the true, one power (eros) of former Heaven. Spirit-fire is the Light (logos). Thought-earth is the Heavenly Heart of the middle house (intuition). Spirit-fire is used for effecting, thought-earth for substance, and seed-water for the foundation. Ordinary men make their bodies through thoughts. The body is not only the 7 ft. tall outer body. In the body is the anima. The anima, having produced consciousness, adheres to it. Consciousness depends for its origin on the anima. The anima is feminine, the substance of consciousness. As long as this consciousness is not interrupted, it continues to beget from generation to generation, and the changes of form of the anima and the transformations of substance are unceasing.

Spirit-fire is used to cause change in conformance with will. Thought-Earth provides the substance (volition) to cause this change, while both of them are rooted in Seed-Water (sexual energy). More advanced students will immediately notice the parallels this contains regarding Kundalini Yoga and some hermetic ascension rites; of course, the microcosmic orbit is a method of preparation for either, and can cause energetic ascension in itself.

Anima (feminine nature, yin aspect of the brain) and Animus (masculine nature, yang aspect of the brain) were elaborated on most recently by Carl Jung, who founded Jungian psychoanalysis.

From http://www.lessons4living.com/anima_and_animus.htm

"Jung postulates that each individual has both masculine and feminine components of the psyche. For a male the feminine component is the anima, and for a female it is the animus. Part and parcel of human biological and psychological development is this mixture of masculine and feminine energies."

Quote:

But, besides this, there is the animus in which the spirit shelters. The animus lives in the daytime in the eyes; at night it houses in the liver. When living in the eyes, it sees; when housing itself in the liver, it dreams. Dreams are the wanderings of the spirit through all nine Heavens and all the nine earths. But whoever is dull and moody on waking, and chained to his bodily form, is fettered by the anima. Therefore the concentration of the animus is effected by the circulation of the Light, and in this way the spirit is protected, the anima subjected, and consciousness is annulled. The method used by the ancients for escaping from the world consisted in burning out completely the slag of darkness in order to return to the purely creative. This is nothing more than a reduction of the anima and a bringing to perfection of the animus. And the circulation of the Light is the magical means of limiting the dark powers and gaining mastery of the anima. Even if the work is not directed toward bringing back the creative, but confines itself to the magical means of the circulation, one returns to the creative. If this method is followed, plenty of seed-water will be present of itself; the spirit-fire will be ignited, and the thought-earth will solidify and crystallize. And thus can the holy fruit mature. The scarab rolls his ball and in the ball there develops life as the effect of the undivided effort of his spiritual concentration. If now and embryo can grow in manure, and shed its skin, why should not the dwelling place of our Heavenly Heart also be able to create a body if we concentrate the spirit upon it?

Once again, elaboration on ascension. I can't think of any relevant comments, the above passage explains itself for the most part.

Quote:

The one effective, true essence (logos united with life), when it descends into the house of the creative, divides into animus and anima. The animus is in the Heavenly Heart. It is of the nature of light; it is the power of lightness and purity. It is that which we have received from the great emptiness, that which has form from the very beginning. The anima partakes of the nature of darkness. It is the power of the heavy and the turbid; it is bound to the bodily, fleshly heart. The animus loves life. The anima seeks death. All sensuous pleasures and impulses to anger are effects of the anima; it is the conscious spirit which after death is nourished on blood, but which, during life, is in direst need. Darkness returns to darkness and like things attract each other. But the pupil understands how to distill the dark anima so that it transforms itself into Light.

Anima and animus are truly simply divisions of the human psyche; there is that within all of us which seeks material pleasures and henceforth 'death', the yin aspect, the anima; while there is also that within us that is Divine and wishes nothing other than Life, in the spiritual aspect. The above passage refers to this constant struggle within man, and elaborates on the necessity of absolving oneself from both, and embodying the Light, that is, embodying Dao.

I hope some people find this of use- do not by any means be ashamed to attempt to evaluate and post your own interpretations of the original text- of course, my own notes are simply that, an interpretation, not intended to be dogmatic in any sense, and perhaps even contradictory at points. Hopefully though they serve to clarify the original text so that it may be understood by all.

Until next time,

Koujiryuu

3. CIRCULATION OF THE LIGHT AND PROTECTION OF THE CENTER

Quote:

Master Lu Tzu said: Since when has the expression "circulation of the Light" been revealed? It was revealed by the "true men of the beginning of form". When the Light is allowed to move in a circle, all the powers of Heaven and earth, of the light and the dark, are crystallized. That is what is described as seed-like, or purification of the power, or purification of the concept. When one begins to apply this magic, it is as if, in the middle of one's being, there was a non-being. When in the course of time the work is finished, and beyond the body is another body, it is as if, in the middle of the non-being, there were a being. Only after a completed work of a hundred days will the Light be real, then only will it become spirit-fire. After a hundred days, there develops by itself in the middle of the Light, a point of the true Light-pole. Suddenly there develops a seed pearl. It is as if man and woman embraced and a conception took place. Then one must be quite still in order to await it. The circulation of the Light is the epoch of fire.

Kouji's comments: This seems to be largely a series of comparisons and an outlaying of the timeframe in which one can expect to see tangible results from what is detailed later.

Quote:

In the midst of primal becoming, the radiance of the Light is the determining thing. In the physical world it is the sun; in man the eye. The emanation and dissemination of spiritual consciousness is chiefly brought about by this power when it is directed outward (flown downward). Therefore the meaning of the Golden Flower depends wholly on the backward-flowing method.

This refers to the energy from the Heavenly Heart (third eye) being flown down the renmei and up the dumei (down the front of the body and up the spinal column). The Golden Flower (the crown chakra/kether/thousand-petalled lotus/etc) is energized by this movement of energy (the Divine Light).

Quote:

Circulation of the Light is not only a circulation of the seed-blossom of the body, but it is, in the first place, a circulation of the true, creative, formative powers. It has to do, not with a momentary fantasy, but with the exhaustion of the circular course (soul wanderings) of all the eons. Therefore a breath-pause means a year - according to human reckoning - and a hundred years measured by the long night of the nine paths (of reincarnation).

A comparison of timeframes, once again, this time relating more to the concept of "God's time"...similar to biblical notions of a day being many thousands, or perhaps millions of years (See the Book of Genesis). A day to God is aeons to man.

Quote:

After a person has the one tone of individualization behind them, they will be born outward according to the circumstances, and not until he is old will he turn a single time to the backward-flowing way. The force of the Light exhausts itself and trickles away. That brings the nine-fold darkness (of rebirths) into the world. In the book Leng Yen it is said: By concentrating the thoughts, one can fly; by concentrating the desires, one falls. When a pupil takes little care of his thoughts and much care of his desires, he gets into the path of depravity. Only through contemplation and quietness does true intuition arise; for that, the backward-flowing method is necessary.

A warning against improper practice and giving in to desires. A warning against indulgence. A statement that it is usually later in life that thoughts of spirituality take root, and by then the energy has trickled away with old age.

Quote:

In the book of the Secret Correspondences, it is said: Release is in the eye. In the Simple Questions of the Yellow Ruler, it is said: The seed-blossom of the human body must be concentrated upward in the empty space. That refers to it. Immortality is contained in this sentence and also the overcoming of the world is contained in it. That is the common goal of all religions.

Perhaps not the common goal of all religions, but more so the common goal of all spiritualist or mystic traditions. The direct experience of God, Dao, Brahma, or whatever you personally want to call it. Nondual reality.

Quote:

The Light is not in the body alone, neither is it only outside the body. Mountains and rivers and the great earth are lit by sun and moon; all that is this Light. Therefore it is not only within the body. Understanding and clarity, knowing and enlightenment, and all motion (of the spirit), are likewise this Light; therefore it is not just something outside the body. The Light-flower of Heaven and earth fills all thousand spaces. But also the Light-flower of one body passes through Heaven and covers the earth. Therefore, just as the Light is circulating, so Heaven and earth, mountains and rivers, are all rotating with it at the same time. To concentrate the seed-flower of the human body above in the eyes, that is the great key of the human body. Children, take heed! If for a day you do not practice meditation, this Light streams out, who knows whither? If you only meditate for a quarter of an hour, you can set ten thousand eons and a thousand births at rest. All methods take their source in quietness. This marvelous magic cannot be fathomed.

The microcosmic orbit, the circulation of the Light, is essentially a circulation of the vital essence, Qi; Qi exists in all; all at some primal level exists as Qi. As you turn the microcosm, the macrocosm turns with it. This is a great secret: You are the Universe on a small scale. You are the center of your own personal Universe. I've seen a lot of journal entries lately referring to this, more or less, and hopefully these methods make clear the reality of the necessity of taking 'control' of that Universe, that is, taking

control of yourself.

Quote:

But when the work is started, one must press on from the obvious to the profound, from the course to the fine. Everything depends on there being no interruption. The beginning and the end of the work must be one. In between there are cooler and warmer moments, that goes without saying. But the goal must be to reach the breadth of Heaven and the depths of the sea, so that all methods seem quite easy and taken for granted. Only then do we have it in hand.

This above passage could be said to mirror the Qabbalistic Tree of Life and the saying, "Malkuth is in Kether and Kether is in Malkuth."

Quote:

All holy men have bequeathed this to one another: nothing is possible without contemplation. When Confucious says: knowing brings one to the goal; or when Buddha calls it: the view of the Heart; or Lao Tzu says: inward vision, it is all the same.

Daoism is by it's very nature open and understanding of the Truth contained in other paths. Although I personally don't walk the Noble Eightfold Path of Buddhism, whenever I meet a buddhist (And I have met a few in my online day) I greet them: "Omitofu" (Chinese for 'buddha bless you'). If it's a wiccan, I say: "Blessed Be". If it's a Christian, I say: "God Bless". It's about respecting mutual devotion, really. We all come from the same Source.

Quote:

Anyone can talk about reflection, but he cannot master it if he does not know what the word means. What has to be changed by reflection is the self-conscious heart, which has to direct itself toward that point where the formative spirit is not yet manifest. Within our 6 ft. body, we must strive for the form which existed before the laying down of Heaven and earth. If today people sit and meditate only one or two hours, looking only at their own egos, and call it contemplation, how can anything come of it?

Quote:

The two founders of Buddhism and Taoism have taught that one should look at the end of one's nose. But they did not mean that one should fasten one's thoughts to the end of the nose. Neither did they mean that, while the eyes were looking at the end of the nose, the thoughts should be concentrated on the yellow middle. Wherever the eye looks, the heart is directed also. How can the glance be directed at the same time upward (yellow middle), and downward (end of the nose), or alternating, so that it is now up, now down? All that means confusing the finger with which one points to the moon with the moon itself.

Quote:

What is really meant by this? The expression, "end of the nose," is very cleverly chosen. The nose must serve the eyes as a guiding line. If one is not guided by the nose, either one opens wide the eyes and looks into the distance, so that the nose is not seen, or the lids shut too much, so that the eyes close, and again the nose is not seen. But when the eyes are opened too wide, one makes the mistake of directing them outward, whereby one is easily distracted. If they are closed too much then one makes the mistake of letting them turn inward, whereby one easily sinks into a dreamy reverie. Only when the eyelids are sunk properly halfway, is the end of the nose seen in just the right way. Therefore it is taken as a guiding line. The main thing is to lower the eyelids in the right way, and then allow the Light to stream in of itself, without trying to force the Light to

stream in by a concentrated effort. Looking at the nose serves only as the beginning of the inner concentration, so that the eyes are brought into the right direction for looking, and then are held to the guiding line; after that, one can let it be. That is the way a mason hangs up a plumb line. As soon as he has hung it up, he guides his work by it without continually bothering himself to look at the plumb line. Fixating contemplation is a Buddhist method which by no means has been handed down as a secret.

The Light must not be forced through intent (yi) but must be allowed to stream in of its own accord.

Quote:

One looks with both eyes at the end of the nose, sits upright and in a comfortable position, and holds the heart to the center in the midst of conditions (on the fixed pole in the flight of phenomena). In Taoism it is called the yellow middle, in Buddhism the center in the midst of conditions. The two are the same. It does not necessarily mean the middle of the head. It is only a matter of fixing one's thinking on the point that lies exactly between the two eyes. Then all is well. The Light is something extremely mobile. When one fixes the thought on the midpoint between the two eyes, the Light streams in of its own accord. It is not necessary to direct the attention especially to the central castle. In these few words the most important thing is contained.

A bit of an allusion to Chongmei/Sushumna Nadi, possibly?

Quote:

"The center in the midst of conditions," is a very fine expression. The center is omnipresent; everything is contained in it; it is connected with the release of the whole process of creation. The condition is the portal. The condition, that is the fulfillment of this condition, makes the beginning, but it does not bring about the rest with inevitable necessity. The meaning of these two words is very fluid and subtle.

Quote:

Fixating contemplation is indispensable, it ensures the strengthening of illumination. Only one must not stay sitting rigidly if worldly thoughts come up, but one must examine where the thought is, where it began, and where it fades out. Nothing is gained by pushing reflection further, One must be content to see where the thought arose, and not seek beyond the point of origin; for to find the heart (consciousness), to get behind consciousness with consciousness - that cannot be done. We want to bring the status of the heart together in rest - that is true contemplation. What contradicts it is false contemplation. This leads to no goal. When the flight of thoughts keeps extending farther, one should stop and begin contemplating. Let one contemplate and then start concentrating again. That is the double method of strengthening the illumination. It means the circular course of the light. The circular course is fixation. The Light is contemplation. Fixation without contemplation is circulation without Light. Contemplation without fixation is Light without circulation.

This refers to the control of the natural flow of thoughts, self-introspection, determining which thoughts are necessary and which thoughts can be dropped away to purify the mind and ego.

Anyway, this concludes my three-part commentary series on "The Secret of the Golden Flower".

3. The full text of "The Secret of the Golden Flower", with images.

This ancient esoteric treatise was transmitted orally for centuries before being recorded on a series of wooden tablets in the eighth century. It was recorded by a member of the Religion of Light, whose leader was the Taoist adept Lu Yen (also known as Lu Yen and Lu ?Guest of the Cavern?). It is said that Lu Tzu became one of the Eight Immortals using these methods. The ideas have been traced back to Persia and the Zarathustra tradition and its roots in the Egyptian Hermetic tradition.

1. HEAVENLY CONSCIOUSNESS OF THE HEART

Master Lu Tzu said: That which exists through itself is called Meaning. (Tao). Meaning has neither name nor force. It is the one essence, the one primordial spirit. Essence and life cannot be seen. It is contained in the Light of Heaven. The light of Heaven cannot be seen. It is contained in the two eyes. Today I will be your guide and will first reveal to you the secret of the Golden Flower of the Great One, and, starting from that, I will explain the rest in detail.

The Great One is the term given to that which has nothing above it. The secret of the magic of life consists in using action in order to achieve non-action. One must not wish to leave out the steps between and penetrate directly. The maxim handed down to us is to take in hand the work on the essence. In doing this it is important not to follow the wrong road.

The Golden Flower is the Light. What color has the light? One uses the Golden Flower as an image. It is the true power of the transcendent Great One. The phrase, "The lead of the water-region has but one taste," refers to it. The work on the circulation of the Light depends entirely on the backward-flowing movement, so that the thoughts are gathered together (the place of Heavenly Consciousness, the Heavenly Heart). The Heavenly Heart lies between sun and moon (i.e., the two eyes).

The Book of the Yellow Castle says: In the field of the square inch of the house of the square foot, life can be regulated. The house of the square foot is the face. The field of the square inch in the face: What could that be other than the Heavenly Heart? In the middle of the square inch dwells the splendor. In the purple hall of the city of jade dwells the god of utmost emptiness and life. The Confucians call it the center of emptiness; the Buddhists, the terrace of life; the Taoists, the ancestral land, or the yellow castle, or the dark pass, or the space of former Heaven. The Heavenly Heart is like the dwelling place, the Light is the master. Therefore when the Light circulates, the powers of the whole body arrange themselves before its throne, just as when a holy king has taken possession of the capital and has laid down the fundamental rules of order, all the states approach with tribute, or, just as when the master is quiet and calm, men-servants and maids obey his orders of their own accord, and each does his work.

Therefore you only have to make the Light circulate: that is the deepest and most wonderful secret. The Light is easy to move, but difficult to fix. If it is allowed to go long enough in a circle, then it crystallizes itself: that is the natural spirit -body. This crystallized spirit is formed beyond the nine Heavens. It is the condition of which it is said in the Book of the Seal of the Heart: Silently in the morning thou fliest upward.

In carrying out this fundamental truth you need to seek for no other methods, but must only concentrate your thoughts on it. The book Leng Yen says: By collecting the thoughts one can fly and will be born in Heaven. Heaven is not the wide blue sky, but the place where the body is made in the house of the creative. If one keeps this up for a long time, there develops quite naturally in addition to the body, yet another spirit-body.

The Golden Flower is the Elixir of Life (literally, golden ball, golden pill). All changes of

spiritual consciousness depend upon the Heart. Here is a secret charm, which, although it works very accurately, is yet so fluent that it needs extreme intelligence and clarity, and complete absorption and calm. People without this highest degree of intelligence and understanding do not find the way to apply the charm; People without this utmost capacity for concentration and calm cannot keep fast hold of it.

2. THE PRIMORDIAL SPIRIT AND THE CONSCIOUS SPIRIT

Master Lu Tzu said: In comparison with Heaven and earth, man is like a mayfly. But compared to the Great Meaning, Heaven and earth, too, are like a bubble and a shadow. Only the primordial spirit and the true essence overcome time and space.

The power of the seed, like Heaven and earth, is subject to mortality, but the primordial spirit is beyond the polar differences. Here is the place whence Heaven and Earth derive their being. When students understand how to grasp the primordial spirit, they overcome the polar opposites of Light and darkness and tarry no longer in the three worlds. But only he who has looked on essence in its original manifestation is able to do this.

When men are set free from the womb the primordial spirit dwells in the square inch (between the eyes), but the conscious spirit dwells below in the heart. This lower fleshly heart has the shape of a large peach: it is covered by the wings of the lungs, supported by the liver, and served by the bowels. This heart is dependent on the outside world. If a man does not eat for one day even, it feels extremely uncomfortable. If it hears something terrifying it throbs; if it hears something enraging it stops; if it is faced with death it becomes sad; if it sees something beautiful it is dazzled. But the Heavenly Heart in the head, when would it have been in the least moved? Dost thou ask: Can the Heavenly Heart not be moved? Then I answer: How could the true thought in the square inch be moved? If it really moves, it is not well. For when ordinary men die, then it moves, but that is not good. It is best indeed if the Light has already fortified itself in a spirit body and its life force gradually penetrated the instincts and movements. But that is a secret which has not been revealed for thousands of years.

The lower heart moves like a strong, powerful commander who despises the Heavenly ruler because of his weakness, and has seized for himself the leadership of the affairs of state. But when the primordial castle can be fortified and defended, then it is as if a strong and wise ruler sat upon the throne. The two eyes start the Light circulating like two ministers at the right and left who support the ruler with all their might. When the ruler in the center is thus in order, all those rebellious heroes will present themselves with lances reversed ready to take orders.

The way to the Elixir of life recognizes as supreme magic, seed-water, spirit-fire, and thought-earth; these three. What is seed-water? It is the true, one power (eros) of former

Heaven. Spirit-fire is the Light (logos). Thought-earth is the Heavenly Heart of the middle house (intuition). Spirit-fire is used for effecting, thought-earth for substance, and seed-water for the foundation. Ordinary men make their bodies through thoughts. The body is not only the 7 ft. tall outer body. In the body is the anima. The anima, having produced consciousness, adheres to it. Consciousness depends for its origin on the anima. The anima is feminine, the substance of consciousness. As long as this consciousness is not interrupted, it continues to beget from generation to generation, and the changes of form of the anima and the transformations of substance are unceasing.

But, besides this, there is the animus in which the spirit shelters. The animus lives in the daytime in the eyes; at night it houses in the liver. When living in the eyes, it sees; when housing itself in the liver, it dreams. Dreams are the wanderings of the spirit through all nine Heavens and all the nine earths. But whoever is dull and moody on waking, and chained to his bodily form, is fettered by the anima. Therefore the concentration of the animus is effected by the circulation of the Light, and in this way the spirit is protected, the anima subjected, and consciousness is annulled. The method used by the ancients for escaping from the world consisted in burning out completely the slag of darkness in order to return to the purely creative. This is nothing more than a reduction of the anima and a bringing to perfection of the animus. And the circulation of the Light is the magical means of limiting the dark powers and gaining mastery of the anima. Even if the work is not directed toward bringing back the creative, but confines itself to the magical means of the circulation, one returns to the creative. If this method is followed, plenty of seed-water will be present of itself; the spirit-fire will be ignited, and the thought-earth will solidify and crystallize. And thus can the holy fruit mature. The scarab rolls his ball and in the ball there develops life as the effect of the undivided effort of his spiritual concentration. If now and embryo can grow in manure, and shed its skin, why should not the dwelling place of our Heavenly Heart also be able to create a body if we concentrate the spirit upon it?

The one effective, true essence (logos united with life), when it descends into the house of the creative, divides into animus and anima. The animus is in the Heavenly Heart. It is of the nature of light; it is the power of lightness and purity. It is that which we have received from the great emptiness, that which has form from the very beginning. The anima partakes of the nature of darkness. It is the power of the heavy and the turbid; it is bound to the bodily, fleshly heart. The animus loves life. The anima seeks death. All sensuous pleasures and impulses to anger are effects of the anima; it is the conscious spirit which after death is nourished on blood, but which, during life, is in direst need. Darkness returns to darkness and like things attract each other. But the pupil understands how to distill the dark anima so that it transforms itself into Light.

3. CIRCULATION OF THE LIGHT AND PROTECTION OF THE CENTER

Master Lu Tzu said: Since when has the expression "circulation of the Light" been revealed? It was revealed by the "true men of the beginning of form". When the Light is allowed to move in a circle, all the powers of Heaven and earth, of the light and the dark, are crystallized. That is what is described as seed-like, or purification of the power, or purification of the concept. When one begins to apply this magic, it is as if, in the middle of one's being, there was a non-being. When in the course of time the work is finished, and beyond the body is another body, it is as if, in the middle of the non-being, there were a being. Only after a completed work of a hundred days will the Light be real, then only will it become spirit-fire. After a hundred days, there develops by itself in the middle of the Light, a point of the true Light-pole. Suddenly there develops a seed pearl. It is as if man and woman embraced and a conception took place. Then one must be quite still in order to await it. The circulation of the Light is the epoch of fire.

In the midst of primal becoming, the radiance of the Light is the determining thing. In the physical world it is the sun; in man the eye. The emanation and dissemination of spiritual consciousness is chiefly brought about by this power when it is directed outward (flown downward). Therefore the meaning of the Golden Flower depends wholly on the backward-flowing method.

Circulation of the Light is not only a circulation of the seed-blossom of the body, but it is, in the first place, a circulation of the true, creative, formative powers. It has to do, not with a momentary fantasy, but with the exhaustion of the circular course (soul wanderings) of all the eons. Therefore a breath-pause means a year - according to human reckoning - and a hundred years measured by the long night of the nine paths (of reincarnation).

After a person has the one tone of individualization behind them, they will be born outward according to the circumstances, and not until he is old will he turn a single time to the backward-flowing way. The force of the Light exhausts itself and trickles away. That brings the nine-fold darkness (of rebirths) into the world. In the book Leng Yen it is said: By concentrating the thoughts, one can fly; by concentrating the desires, one falls. When a pupil takes little care of his thoughts and much care of his desires, he gets into the path of depravity. Only through contemplation and quietness does true intuition arise; for that, the backward-flowing method is necessary.

In the book of the Secret Correspondences, it is said: Release is in the eye. In the Simple Questions of the Yellow Ruler, it is said: The seed-blossom of the human body must be concentrated upward in the empty space. That refers to it. Immortality is contained in this sentence and also the overcoming of the world is contained in it. That is the common goal of all religions.

The Light is not in the body alone, neither is it only outside the body. Mountains and rivers and the great earth are lit by sun and moon; all that is this Light. Therefore it is not only within the body. Understanding and clarity, knowing and enlightenment, and all

motion (of the spirit), are likewise this Light; therefore it is not just something outside the body. The Light-flower of Heaven and earth fills all thousand spaces. But also the Light-flower of one body passes through Heaven and covers the earth. Therefore, just as the Light is circulating, so Heaven and earth, mountains and rivers, are all rotating with it at the same time. To concentrate the seed-flower of the human body above in the eyes, that is the great key of the human body. Children, take heed! If for a day you do not practice meditation, this Light streams out, who knows whither? If you only meditate for a quarter of an hour, you can set ten thousand eons and a thousand births at rest. All methods take their source in quietness. This marvelous magic cannot be fathomed.

But when the work is started, one must press on from the obvious to the profound, from the course to the fine. Everything depends on there being no interruption. The beginning and the end of the work must be one. In between there are cooler and warmer moments, that goes without saying. But the goal must be to reach the breadth of Heaven and the depths of the sea, so that all methods seem quite easy and taken for granted. Only then do we have it in hand.

All holy men have bequeathed this to one another: nothing is possible without contemplation. When Confucious says: knowing brings one to the goal; or when Buddha calls it: the view of the Heart; or Lao Tzu says: inward vision, it is all the same.

Anyone can talk about reflection, but he cannot master it if he does not know what the word means. What has to be changed by reflection is the self-conscious heart, which has to direct itself toward that point where the formative spirit is not yet manifest. Within our 6 ft. body, we must strive for the form which existed before the laying down of Heaven and earth. If today people sit and meditate only one or two hours, looking only at their own egos, and call it contemplation, how can anything come of it?

The two founders of Buddhism and Taoism have taught that one should look at the end of one's nose. But they did not mean that one should fasten one's thoughts to the end of the nose. Neither did they mean that, while the eyes were looking at the end of the nose, the thoughts should be concentrated on the yellow middle. Wherever the eye looks, the heart is directed also. How can the glance be directed at the same time upward (yellow middle), and downward (end of the nose), or alternating, so that it is now up, now down? All that means confusing the finger with which one points to the moon with the moon itself.

What is really meant by this? The expression, "end of the nose," is very cleverly chosen. The nose must serve the eyes as a guiding line. If one is not guided by the nose, either one opens wide the eyes and looks into the distance, so that the nose is not seen, or the lids shut too much, so that the eyes close, and again the nose is not seen. But when the eyes are opened too wide, one makes the mistake of directing them outward, whereby one is easily distracted. If they are closed too much then one makes the mistake of letting them turn inward, whereby one easily sinks into a dreamy reverie. Only when the eyelids are sunk properly halfway, is the end of the nose seen in just the right way.

Therefore it is taken as a guiding line. The main thing is to lower the eyelids in the right way, and then allow the Light to stream in of itself, without trying to force the Light to stream in by a concentrated effort. Looking at the nose serves only as the beginning of the inner concentration, so that the eyes are brought into the right direction for looking, and then are held to the guiding line; after that, one can let it be. That is the way a mason hangs up a plumb line. As soon as he has hung it up, he guides his work by it without continually bothering himself to look at the plumb line. Fixating contemplation is a Buddhist method which by no means has been handed down as a secret.

One looks with both eyes at the end of the nose, sits upright and in a comfortable position, and holds the heart to the center in the midst of conditions (on the fixed pole in the flight of phenomena). In Taoism it is called the yellow middle, in Buddhism the center in the midst of conditions. The two are the same. It does not necessarily mean the middle of the head. It is only a matter of fixing one's thinking on the point that lies exactly between the two eyes. Then all is well. The Light is something extremely mobile. When one fixes the thought on the midpoint between the two eyes, the Light streams in of its own accord. It is not necessary to direct the attention especially to the central castle. In these few words the most important thing is contained.

"The center in the midst of conditions," is a very fine expression. The center is omnipresent; everything is contained in it; it is connected with the release of the release of the whole process of creation. The condition is the portal. The condition, that is the fulfillment of this condition, makes the beginning, but it does not bring about the rest with inevitable necessity. The meaning of these two words is very fluid and subtle.

Fixating contemplation is indispensable, it ensures the strengthening of illumination. Only one must not stay sitting rigidly if worldly thoughts come up, but one must examine where the thought is, where it began, and where it fades out. Nothing is gained by pushing reflection further. One must be content to see where the thought arose, and not seek beyond the point of origin; for to find the heart (consciousness), to get behind consciousness with consciousness - that cannot be done. We want to bring the status of the heart together in rest - that is true contemplation. What contradicts it is false contemplation. This leads to no goal. When the flight of thoughts keeps extending farther, one should stop and begin contemplating. Let one contemplate and then start concentrating again. That is the double method of strengthening the illumination. It means the circular course of the light. The circular course is fixation. The Light is contemplation. Fixation without contemplation is circulation without Light. Contemplation without fixation is Light without circulation.

4. CIRCULATION OF THE LIGHT AND MAKING THE BREATHING RHYTHMICAL

Master Lu Tzu said: The decision must be carried out with a whole heart, and, the result no sought for; the result will come of itself. In the first period of release there are chiefly

two mistakes: laziness and distraction. But that can be remedied; the heart must not enter into the breathing too completely. Breathing comes from the heart. What comes out of the heart is breath. When the heart stirs, there develops breath-power. Breath-power is originally transformed activity of the heart. When our hearts go very fast they imperceptibly pass into fantasies which are always accompanied by the drawing of a breath, because this inner and outer breathing hangs together like tone and echo. Daily we draw innumerable breaths and have an equal number of fantasy-representations. And thus the clarity of the spirit is depleted just as wood dries out and ashes die.

Should a man have no images in his mind? One cannot be without images. Should one not breathe? One cannot do without breathing. The best way is to make a cure out of the illness. Since heart and breath are mutually dependent, the circulation of the Light must be united with the rhythm of breathing. For this, Light of the ear is above all necessary. There is a Light of the eye and a Light of the ear. The Light of the eye is the united Light of the sun and moon outside. The Light of the ear is the united seed of sun and moon within. The seed is also the Light in crystallized form. Both have the same origin and are different only in name. Therefore, understanding (ear) and clarity (eye) are one and the same effective Light.

In sitting down, after dropping the lids, one establishes a plumb-line with the eyes and shifts the Light downward. But if the transposition downward is not successful, then the heart is directed toward listening to the breathing. One should not be able to hear with the ear the outgoing and inhaling of the breath. What one hears is that it has no tone. As soon as it has tone, the breathing is rough and superficial, and does not penetrate into what is fine. Then the heart must be made quite light and insignificant. The more it is released, the less important it becomes; the less important, the quieter. All at once it becomes so quiet that it stops. Then the true breathing is manifested and the form of the heart can be made conscious. When the heart is light, the breathing is light, for every movement of the heart brings about breathing power. If breathing is light, the heart is light, for every movement of the breath affects the heart. In order to steady the heart, one begins by cultivating the breathing power. The heart cannot be influenced directly. Therefore the breathing power is used as a handle, and this is what is called protecting the collected breathing power.

Children, do you not understand the nature of motion? Motion can be produced by outside means. It is only another name for mastery. One can make the heart move merely by running. Should one not be able to bring it to rest then by concentrated quietness? The great holy ones who knew how the heart and breathing power mutually influence one another, have thought out an easier procedure as a way of helping posterity.

In the Book of the Elixir, it is said: The hen can hatch her eggs because her heart is always listening. That is an important magic spell. The reason the hen can hatch her eggs is because of the power to heat. But the power of the heat can only warm the shells; it cannot penetrate into the interior. Therefore with her heart she conducts this

power inward. This she does with her hearing. In this way ash concentrates her whole heart. When the heart penetrates, the power penetrates, and the chick receives the power of the heart and begins to live. Therefore a hen, even when she has left her eggs, always has the attitude of listening with a bent ear. Thus the concentration of the spirit is not interrupted. Because the concentration of the spirit suffers no interruption, neither does the power of heat suffer interruption day or night, and the spirit awakes to life. The awakening of the spirit is accomplished because the heart has first died. When a man can let his heart die, then the primordial spirit wakes to life. To kill the heart does not mean to let it dry and wither away, but it means that it is undivided and gathered into one.

Buddha said: When you fix your heart on one point, then nothing is impossible for you. The heart easily runs away, so it is necessary to gather it together by means of breathing power. Breathing power easily becomes coarse, therefore it has to be refined by the heart. When that is done, can it then happen that it is not fixed?

The two mistakes of laziness and distraction must be combated by quiet work that is carried on daily without interruption; then results will certainly be achieved. If one is not seated during meditation, one will often be distracted without noticing it. To become conscious of the inattention is the mechanism by which to do away with inattention. Laziness of which a man is conscious, and laziness of which he is unconscious, are many miles apart. Unconscious laziness is real laziness; conscious laziness is not complete laziness, because there is still some clarity in it. Distraction comes from letting the spirit wander about; laziness comes from the spirit not yet being pure. Distraction is much easier to correct than laziness. It is as in sickness if one feels pains and itches, one can help them with remedies, but laziness is like a disease that is attended by loss of feeling. Distraction can be overcome, confusion can be straightened out, but laziness and absent-minded are heavy and dark. Distraction and confusion at least have a place, but in laziness and absent-mindedness the anima alone is active. In inattention the animus is still present, but in laziness pure darkness rules. If one becomes sleepy during meditation, that is an effect of laziness. Breathing alone serves to remove laziness. Although the breath that flows in and out through the nose is not the true breath, the flowing in and out of the true breath is connected with it.

While sitting, one must, therefore, always keep the heart quiet and the power concentrated. How can the heart be made quiet? By breathing. The heart alone must be conscious of the flowing in and out of the breath; it must not be heard with the ears. If it is not heard, then the breathing is light; if light, it is pure. If it can be heard, then the breathing power is heavy; if heavy, then it is troubled; if it is troubled, then laziness and absent-mindedness develop and one wants to sleep. That is self-evident.

How to use heart correctly during breathing must be understood. It is use without use. One need only let the Light fall quite gently on the hearing. This sentence contains a secret meaning. What does it mean to let the Light fall? It is the radiance of the Light of one's own eyes. The eye looks inward and not outward. To sense brightness without

looking outward means to look inward; it has nothing to do with an actual looking within. What does hearing mean? It is hearing the Light of one's own ear. The ear listens only within and does not listen to what is outside. To sense brightness without listening to what is outside, is to listen to what is within; it has nothing to do with actually listening to what is within. In this sort of hearing, one only hears that there is no sound; in this kind of seeing, one only sees that no shape is there. If the eye is not looking outward and the ear is not harkening outward, they close themselves and are inclined to sink inward. Only when one looks and harkens inward does the organ not go outward nor sink inward. In this way laziness and absent-mindedness are done away with. That is the union of the seed and the Light of the sun and moon.

If, as a result of laziness, one becomes sleepy, one should stand up and walk about. When the spirit has become clear one can sit down again. If there is time in the morning, one may sit during the burning of an incense candle, that is the best. In the afternoon, human affairs interfere and one can therefore easily fall into laziness. It is not necessary to have an incense candle. But one must lay aside all complications and sit quite still for a time. In the course of time there will be success without one's getting lazy and falling asleep.

5. MISTAKES DURING THE CIRCULATION OF THE LIGHT

Master Lu Tzu said: Your work will gradually draw itself together and mature, but before you reach the condition in which you sit like a withered tree before a cliff, there are many other possibilities of error which I would like to bring to your special attention. These conditions are only recognized when they have been personally experienced. I will enumerate them here, My school differs from the Buddhist yoga school, in that it has confirmatory signs for each step of the way. First I would like to speak of the mistakes and then the confirmatory signs.

When one sets out to carry out one's decision, care must be taken to see that everything can proceed in a comfortable, easy manner. Too much must not be demanded of the heart. One must be careful that, quite automatically, heart and power correspond to one another. Only then can a state of quietness be attained. During the quiet state the right conditions and the right place must be provided. One must not sit down (to meditate) in the midst of frivolous affairs. That is to say, one must not have any vacuities in the mind. All entanglements must be put aside and one must be supreme and independent. Nor must the thoughts be directed toward the right procedure. If too much trouble is taken there is danger of doing this. I do not mean that no trouble is to be taken, but the right behavior lies in the middle way between being and non-being. If one can attain purposelessness through purpose, then the thing has been grasped. Supreme and without confusion, one goes along in an independent way. Furthermore, one must not fall victim to the ensnaring world. The ensnaring world is where the five kinds of dark demons disport themselves.

This is the case, for example, when, after fixation, one has chiefly thoughts of dry wood and dead ashes, and few thoughts of the resplendent spring on the great earth. In this way one sinks into the world of darkness. The power is cold there, breathing is heavy, and many images of coldness and decay display themselves. If one tarries there long one enters the world of plants and stones.

Nor must a man be led astray by the ten thousand ensnarements. This happens if, after the quiet state has begun, one after another all sorts of ties suddenly appear. One wants to break through them and cannot; one follows them, and feels relieved by this. This means the matter has become a servant. If a man tarries in this state long he enters the world of illusory desires.

At best, one goes to Heaven; at the worst, one goes among the fox-spirits. Such a fox-spirit might also occupy himself in the famous mountains enjoying the wind and the moon, the flowers and fruits, and taking his pleasure in coral trees and jeweled grass. But after he has been occupied thus for three to five hundred years, or at the most, for a couple of thousand years, his reward is over and he is born again into the world of turmoil.

All of these are wrong paths. When a man knows the wrong paths, he can then inquire into the confirmatory signs.

6. CONFIRMATORY EXPERIENCES DURING THE CIRCULATION OF THE LIGHT

Master Lu Tzu said: There are many kinds of confirmatory experiences. One must not content oneself with small demands but must rise to the thought that all living creatures have to be freed. It is not permissible to be trivial and irresponsible in heart. One must strive to make deeds one's words.

If, when there is quiet, the spirit has continuously and uninterruptedly a sense of great gaiety as if intoxicated or freshly bathed, it is a sign that the Light principle in the whole body is harmonious; then the Golden Flower begins to bud. When, furthermore, all openings are quiet, and the silver moon stands in the middle of Heaven, and one has the feeling that the great earth is a world of light and brilliancy, that is a sign that the body of the heart opens itself to clarity. It is a sign that the Golden Flower is opening.

Furthermore, the whole body feels strong and firm so that it fears neither storm nor frost. Things by which other men are displeased, when I meet them, cannot cloud the brightness of the seed of the spirit. Yellow gold fills the house; the steps are white jade. Rotten and stinking things on earth that come in contact with one breath of true power

will immediately live again. Red blood becomes milk. The fragile body of the flesh is sheer gold and diamonds. That is a sign that the Golden Flower is crystallized.

The Book of Successful contemplation says: The sun sinks in the Great Water and magic pictures of trees in rows arise. The setting sun means that in Chaos (in the world before phenomena, that is, intelligible world), a foundation is laid: that is the condition free of opposites. Highest good is like water, pure and spotless. It is the ruler of the Great Polarity, the god who is revealed in the sign for that which greatly disturbs, Chen. Chen is also symbolized by wood, wherefore the images of trees in rows appears. A sevenfold row of trees means the light of the seven body-openings (or heart-openings). In the northwest is the direction of the creative. When it moves on one place farther, the abysmal is there. The sun which sinking into the Great Water is the image for the creative and abysmal. The abysmal is the direction of midnight (mouse, north). At the winter solstice the thunder (Chen) is in the middle of the earth quite hidden and covered up. Only when the sign Chen is reached, does the Light-pole come over the earth again. That is the picture representing the row of trees. The rest can be correspondingly inferred.

The second part refers to the building of the foundation on this. The great world is like ice, a glassy world of jewels. The brilliancy of the Light is gradually crystallized. That is why a great terrace arises and upon it, in the course of time, Buddha appears. When the Golden Being appears who should it be but Buddha? For Buddha is the Golden Saint of the Great Enlightenment. This is a great confirmatory experience.

Now there are these confirmatory experiences which can be tested. The first is that, when one has entered the state of meditation, the gods are in the valley. Men are heard talking as though at a distance of several hundred paces, each one quite clear. But the sounds are all like an echo in a valley. One can always hear them, but never oneself. This is called the presence of the gods in the valley.

At times the following can be experienced: as soon as one is quiet, the Light of the eyes begins to blaze up, so that everything before one becomes quite bright as if one were in a cloud. If one opens one's eyes and seeks the body, it is not to be found any more. This is called: In the empty chamber it grows light. Inside and outside, everything is equally light. That is a very favorable sign. Or, when one sits in meditation, the fleshly body becomes quite shining like silk or jade. It seems difficult to remain sitting; one feels as if drawn upward. This is called: The spirit returns and pushes against Heaven. In time, one can experience it in such a way that one really floats upward.

And now it is possible to leave all three of these experiences. But not everything can be expressed. Different things appear to each person according to his gifts. If one experiences these things, it is a sign of a good aptitude. With these things it is just as it is when one drinks water. One can tell for oneself whether the water is warm or cold. In the same way a man must convince himself about these experiences, then only are they real.

7. THE LIVING MANNER OF THE CIRCULATION OF THE LIGHT

Master Lu Tzu said: When there is gradual success in producing the circulation of the Light, a person must not give up their ordinary occupation in doing it. The ancients said: When occupations come to us, we must accept them; when things come to us, we must understand them from the ground up. If the occupations are regulated by correct thoughts, the Light is not scattered by outside things, but circulates according to its own law. Even the still-invisible circulation of the Light gets started this way, how much more then is it the case with the true circulation of the Light which has already manifested itself clearly. When in ordinary life one has the ability always to react to things by reflexes only, without any admixture of a thought of others or of himself, that is a circulation of the Light arising out of circumstances. It is the first secret.

8. A MAGIC SPELL FOR THE FAR JOURNEY

Master Lu Tzu said: Yu Ching has left behind him a magic spell for the Far Journey:

Words crystallize the spirit in the place of power.

The sixth month the white snow is suddenly seen to fly.

The third watch the disk of the sun sends out shining rays.

The water blows the wind of gentleness.

Wandering in Heaven, one eats the spirit-power of the receptive.

The deeper secret within the secret:

land that is nowhere, that is the true home.

These verses are full of mystery. The meaning is: The most important thing in the Great Meaning is the four words: non-action in action. Non-action prevents a person from becoming entangled in form and image (substantiality). Action in non-action prevents a person from sinking into numbing emptiness and a dead nothingness. The effect is in the two eyes. The two eyes are like the pole of the Great Wain which turns the whole of creation; the cause the poles of Light and darkness to rotate. The Elixir depends from beginning to end on the One; the metal in the middle of the water, that is, the lead in the water-region. Heretofore we have spoken of the circulation of the Light, indicating

thereby the initial release which works from without upon what lies within. This is to aid one in obtaining the Master. It is for the pupils in the beginning stages. They go through the two lower transitions in order to gain the upper one. After the sequence of events is clear and the nature of the release is known, Heaven no longer withholds the Meaning, but reveals the ultimate truth. Disciples keep it secret and hold to it strictly!

The circulation of the Light is the inclusive term. The further the work advances, the more can the Golden Flower bloom. But there is a still more marvelous kind of circulation. Til now we have worked from the outside on what is within; now we tarry in the center and rule what is external. Hitherto, it was a service in aid of the Master; now it is a dissemination of the commands of this Master. The whole relationship is now reversed. If one wants to penetrate the more delicate regions by this method, one must first see to it that the body and heart are completely controlled, that one is quite free and at peace, letting go of all entanglements, untroubled by the slightest excitement, with the Heavenly Heart exactly in the middle. Then let one lower the lids of the two eyes as if one received a holy edict, a summons to the minister. Who would dare disobey? Then one illumines the house of the abysmal (water) with both eyes. Wherever the Golden Flower appears, the true Light of polarity goes out to meet it. The principle of that which adheres to (lightness), is light outside and dark within; it is the body of the creative. Darkness enters and becomes master. The results is that the heart (consciousness), becomes dependent on things, is directed outward, and is tossed about on the stream. When the rotating Light shines within the heart, it does not become dependent on things, the power of the dark is limited, and the Golden Flower shines with concentration. It is then the collected Light of polarity. Things that are related attract each other. Thus does the polarity Light-line of the abysmal press upward. It is not only the Light in the abyss, but it is creative Light meeting creative Light. As soon as these two substances meet each other, they unite inseparably, and unceasing life begins; it comes and goes, and rises and falls of itself, in the house of primordial power. One is aware of effulgence and infinity. The whole body feels lighter and would like to fly. This is the state of which it is said: Clouds fill the thousand mountains. Gradually it (life) goes here and there quite quietly; it rises and falls imperceptibly. The pulse stands still and breathing stops. This is the moment of true creative unity, the state of which it is said: The moon gathers up the ten thousand waters. In the midst of this darkness, the Heavenly Heart suddenly begins a movement. This is the return of the one Light, the time when the child comes to life.

But the details of this must be carefully explained. When a person looks at something, listens to something, eyes and ears move and follow the things until they have passed. These movements are all underlings, and when the Heavenly ruler follows them in their tasks, it means: To live together with demons.

If now, during every movement and every moment of rest, a person lives together with people and not with demons, then the Heavenly ruler is the true man. When he moves and we move with him, the movement is the root of Heaven. When he is quiet and we are quiet with him, this quietness is the cave of the moon. When he continues to

alternate movement and quietness, one ought to go on with him unceasingly in movement and quietness. If he rises and falls with inhaling and exhaling, we must rise and fall with him. That is what is called going to and fro between the root of Heaven and the cave of the moon.

When the Heavenly Heart still preserves calm, movement before the right time is a fault of softness. When the Heavenly Heart has already moved, the movement that follows afterwards, corresponding with it, is a fault or rigidity. As soon as the Heavenly Heart is stirring, one must immediately mount with all one's feeling to the house of the creative. Thus the Light of the spirit sees the summit that is the leader. This movement is in accord with the time. The Heavenly Heart rises to the summit of the creative, where it expands in complete freedom. Then suddenly it wants the deepest silence, and one must lead it speedily and with one's whole being into the yellow castle. Thus the eyes behold the central yellow dwelling place of the spirit.

When the desire for silence comes, not a single thought arises; he who is looking inward suddenly forgets that he looks. At this time, body and heart must be left completely free. All entanglements disappear without trace. Then I no longer know at what place the house of my spirit and my crucible are. If a man wants to make certain of his body, he cannot get at it. This condition is the penetration of Heaven into earth, the time when all wonders return to their roots.

The One is the circulation of the Light. If one begins, it is at first scattered and one tries to collect it; the six senses are not active. This is the care and nourishment of one's own origin, the filling up of the oil when one goes to receive life. When one is far enough to have gathered it, one feels light and free and need take no further trouble. This is the quieting of the spirit in the space of the ancestors, the taking possession of former Heaven.

When one is so far advanced that every shadow and every echo has disappeared, so that one is quiet and firm, it is safe within the cave of power, where all that is miraculous returns to its roots. The place is not changed but divides itself. It is incorporeal space where a thousand and ten thousand places are one place. The time is not changed, but divides itself. It is immeasurable time when all the eons are like a moment.

As long as the heart has not attained complete peace, it cannot move itself. One moves the movement and forgets the movement; this is not movement in itself. Therefore it is said: If, when stimulated by external things, one is moved, it is the instinct of the being. If, when not stimulated by external things, one is moved, it is the movement of Heaven. The being that is placed over against Heaven, can fall and come under the domination of the instincts. The instincts are based upon the fact that there are external things. They are thoughts that go on beyond their own position. Then movement leads to movement. But, when no idea arises, the right ideas come. That is the true idea. If things are quiet and one is quite firm, the release of Heaven suddenly moves. Is this not a movement without purpose? Action in inaction has the same meaning.

As to the beginning of the poem, the first two lines refer entirely to the activity of the Golden Flower. The two next lines are concerned with the mutual interpenetration of sun and moon. The sixth month is the adhering fire. The white snow that flies, is the true darkness of polarity in the middle of the fire sign, that is about to turn into the receptive. The third watch is the abysmal water. The sun's disk is the one polar line in the sign for water, which is about to turn into the creative. In this is contained the way to take the sign for the abysmal and the way to reverse the sign for the adhering fire. The following two lines have to do with the activity of the pole of the Great Wain, the rise and fall of the whole release of polarity. Water is the sign of the abysmal; the eye is the wind of softness. The light of the eyes illumines the house of the abysmal, and controls there the seed of the great Light. "In Heaven" means the house of the creative. "Wandering, in Heaven, one eats the spirit-power of the receptive." This shows how the spirit penetrates the power, and how Heaven penetrates the earth; this happens so that the fire can be nourished.

This version of the Secret of the Golden Flower was translated by Walter Picca in 1964 as part of his work with the Church of the Word of God to ?explain the doctrine of desire-imagination to win the promise of God.?

Conclusion

This concludes the article, I hope you found some truth in it, and as always, send me an email if you have any questions or comments.

Good Health and Training,

Koujiryuu

Permanent and non-revocable permission has been granted for the Veritas Society to publish this article.

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Iron Shirt and Golden Bell Qi Gong from a Psionics Perspective

Iron Shirt and Golden Bell Qi Gong from a Psionics Perspective; 'Intended Constant Bodily Functioning in a Dynamic State'

Introduction

Practitioners of the Qigong styles Iron Shirt and Golden Bell are highly skilled in metaphysical methods of bodily protection and increasing bodily attributes in a beneficial way. These styles of qigong were developed over the many, many years and have reached a complex and fully developed level. As proponents of the Dynamic Psi paradigm we understand the nature of the soul, the universe, and the energy in a different manner and believe that these qigong practices can be understood differently and improved upon under the dynamic psi paradigm. In this article the concepts and practices behind Iron Shirt and Golden Bell Qigong will be discussed after which the Dynamic Psi interpretation will be considered as to how we can understand and improve upon this system.

Suggested Reading

For a great history and an in depth explanation of the forms of Qigong described in this article please read 'Muscle/tendon changing and marrow/brain washing chi kung' by Yang, Jwing-Ming.

The Development of Iron Shirt and Golden Bell

Humans, being both prone to injury and entirely mortal, often require protection from physical stresses as completely succumbing to these stresses results in death. It can be said that much of our life is an attempt to distract ourselves from this truth, but this is of course only one perspective. When we directly confront our mortality we may be able to address the situation with both a level head as well as a rational thought process, this is one of many concepts well known to Buddhism and likely one idea the Bodhidharma had in mind when he created the muscle tendon changing and marrow/brain washing Qigong practices.

The historical accounts are conflicting on the Bodhidharma and the creation of Iron Shirt

and Golden Bell however the current wiki entry on the subject seems sufficient at the time for some background;

<http://en.wikipedia.org/wiki/Bodhidharma>

http://en.wikipedia.org/wiki/Y%C3%AC_J%C4%ABn_J%C4%ABng

Regardless of disagreements or possible errors in historical documentation we have a system of qigong created for self protection and ultimately self enlightenment that can be learned and utilized by those who put forth the effort.

Indeed both Iron Shirt and Golden Bell are attempts to protect the practitioner from harm and grant them with great health and strength, however what they provide is a method of practice to gain spiritual insight about one's soul. The aim is not to create a stronger person but to create a person better capable of expressing the will of the soul, just as all metaphysical endeavors should be. It is by time and a great deal of focused effort that we can make positive changes in our lives, and when doing this the practice of Qigong becomes a model for self improvement that we can use in all other areas of our life, this is the true strength of any style of Qigong.

Definitions

Iron Shirt and Golden Bell Qigong are considered to be two different practices and more specifically Iron Shirt is the initial training one goes through to progress to Golden Bell. Iron Shirt training is a hard qigong that provides protection to the muscular, tendonous, and ligamentous tissues whereas Golden Bell is a soft qigong that provides protection to all tissues within the body including the soft tissues (such as the eyes) and can be extended outside of the body preventing contact entirely. These definitions are suitable for a simple explanation however it is how they are done that truly defines the qigong.

We consider different styles of Qigong hard or soft style based on the training methods they employ. For example, Tai Chi can be considered a soft style, Tiger style Kung Fu a hard style, and White Crane is often referred to as a Hard/Soft style (as it employs elements of both). Hard qigong focuses on difficult, often highly strenuous, physical training, whereas soft qigong will use soft fluid movements and forms of mental training such as meditation. Both of these training methods are said to allow the qigong practitioner to develop the strength of and control over their qi.

Iron Shirt uses direct physical hitting of the body wherein, starting from the solar plexus and slowly extending to the rest of the body, the body is given light taps and builds up tolerance to the point where the practitioner can receive harder and harder forces. When a practitioner has successfully completed the Iron shirt training they can then begin the Golden Bell qigong practice. Golden bell often uses meditation wherein the practitioner, along with breathing exercises, practices bringing their qi to all areas of the body and then outside to protect themselves. These methods of practice are outlined in this article

not because it is believed to be a necessity but to show the depth and difficulty of the training.

Iron Shirt and Golden Bell are practices that the proponent will often spend a lifetime perfecting. The important point to take from this is that by belief in these methods of qigong and the expectation of qi developing in abundance from the practices we have the all the necessary elements to create change in the physical world through metaphysical means.

How it works under Dynamic Psi Principles

As stated previously we have all the necessary elements for the activation of a psionic occurrence, those being intent, energy, and actualization.

The qigong practitioner has intent to direct energy and protect himself, he gathers energy through regular Qigong practice (and the expectation that it will happen due to this practice), and he actualizes throughout the entire practice. Because of this, every time the the qigong practitioner is engaged in Iron Shirt or Golden bell, every single tap, strike, or breath, the practitioner continuously goes through the process of forming intent, gathering energy, and actualization, over and over again. The frequency of training is also very high and done over a very long period of time so repetition is a factor as well.

Within the initial and some of the later training phases of these qigong practices there is often a lack of understanding as to the specific mechanisms of energy and the nature of the soul, though this is not necessarily a hindrance. It is believed in most forms of qigong that qi is the 'supreme ultimate', that the power and ability comes from the energy itself and that this energy is directed by physical movements. In psionics we understand it to be the that soul gives the energy purpose and that the energy is easily directed by expectation of the soul (and the physical has no real effect upon the energy). Though these previous facts are not understood by qigong practitioners it is by the strength of expectation that they are able to achieve such physical abilities and transcendental states of mind, and this is done by spending a great deal of time creating small changes to achieve the intended end result.

This information leads us to the conclusion that though the practices of iron shirt and golden bell do work there is no full understanding of the energy or the expectation that guides it and that with a greater understanding of the mechanisms of the energy and the soul a more effective method of training can be devised.

A Psionics method

To create a practice that models the Iron Shirt and Golden Bell we first have to determine what we want out of a practice such as this. What we want is what the original iron shirt and golden bell provided with a method of achieving these things that is simple

to conceptualize, easy to practice, and makes full use of the actual qualities of the energy.

What iron shirt and golden bell provided was firstly a method of constant bodily protection, a great improvement or supplement to physical attributes, and an increase in health and well being. These are very good qualities but now we must encapsulate all these things in a conceptually simplified manner.

Because we are dealing with a physical structure (the body) we must as always deal within the realm of what is possible within the physical domain. Understand that though it may not be possible to create a future a moment from now in which we have all the benefits of iron shirt and golden bell qigong we may be able to gradually create that future through consistent practice, good decisions, and various future selections, like any qigong practitioner will.

The conceptualization that the author has determined to be the best fit for the above criteria is, 'Continual intended bodily functioning in a dynamic state'. Doubtlessly the reader asks, "What does this mean?", to which the author replies, "Many things".

This conceptualization is intended to be a daily practice that actualizes a specific intent that creates a superior state of body. Let us break this intent down; 'Continual', meaning 'constant' or 'always'. 'Inteded bodily functioning', means that your body will function just as you expect it to when you expect it to. The 'Dynamic state' is a reference to the fact that the body, as all physical things are, is in a constant state of movement and change and only static when dead (and even then there's still the process of decomposition). So the conceptualization in full means that; Your body will always do whatever you want it to when you want it to regardless of what changes are going on around it.

The implications of the above conceptualization are quite a few. We all have a fairly general and consistent intention to do our bodies well and provide good health and if your body is highly reactive to this intention (which practice of the above will make it so) then your body will make it's way towards this intended goal of good health. The same is true if it is our intention that we are physically strong or intelligent.

There is as well the subject of protection. What the conceptualization also creates is a state of body where it cannot deviate too far from a functioning state, quite simply it can't moved or changed in such a way that would be harmful to it. As a specific example; The impact of a hook punch to the jaw can be seen as a negative change to the body's structure however the proper practice of the above conceptualization will prevent this change from occurring.

This is a conceptualization that, if properly used, will grow with time time and practice, slowly making the small and necessary changes to achieve the practitioner's set goals, much like the qigong styles it takes from. As well, this is a conceptualization that will help achieve the same objectives as the original Iron Shirt and Golden Bell but without

training that is only based on assumptions about the energy and soul.

The conceptualization outlined above is brought into effect by the same process as any other psionic practice, through forming intent, gathering energy, and actualization. How you choose to actualize is up to you. Hopefully you utilize related physical practices as well to help re-enforce the intended outcomes just as the original qigong practices do.

It is worth considering to conceptualize this practice by way of a symbol that you can associate it with. The conceptualization is specifically worded but somewhat long so it may be beneficial to use a symbol that you feel represents the same thing to make the process easier.

It is of the utmost importance in the use of this psionic practice to have a regular and complementary physical training schedule. We are attempting to positively affect the physical body and a regular physical practice that complements and emphasizes this, such as a strict and traditional martial art, will reinforce and provide another stimulus to create our desired changes.

It is impossible to fully explain the type of training necessary in any written work as there are always physical movements and applications thereof that just cannot be properly written. No one single martial art can be said to be "the best" for this practice, or for any reason at all, and it is more often the case that it is the people involved in the training and teaching of the martial art that will determine its value to you.

If you are able to find a physical practice or martial art that challenges you, is a positive experience in your life, and provides you with skills and experiences to achieve your goals then you've likely found a good place and some good people to train with. Further to this point, the art is only limited by the practitioner, with clear thinking, reasoning, and hard work any art can be developed further and better utilized to the practitioners own goals, though 'hard work' must be emphasized here.

Conclusion

The use of a carefully selected psionics intent combined with physical practices provides a useful ability to control specific details of physical conditioning and a method of achieving greater understanding of psi and the soul.

The level to which a practitioner of Qigong holds him/herself and aspires to is paralleled by very few other art forms. It is in the author's opinion that the practice of Qigong is due all the respect one can give it. Though practitioners of Qigong and psionics view the origins of metaphysics differently the effects of good qigong practice are so great that their value cannot be contested.

Logged

February 27, 2010, 12:55:51 PMReply #1

Mindlessinvalid

Posts By Osmosis

Offline

1205

Karma:

10

Personal Text

Crazy and Can't Get out of Bed

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Re: Iron Shirt and Golden Bell Qi Gong from a Psionics Perspective

I may have missed this in the article, but maybe using the psionic approach as a supplement to aid in growth in iron body and golden bell would be a good suggestion.

Logged

Clothes make the man, and naked people have little or no say in society.

February 28, 2010, 04:29:30 PMReply #2

Kettle

Teacher Emeritus

Veritas Furniture

Offline

Frequent poster

376

Karma:

20

Personal Text

Frequent poster

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Re: Iron Shirt and Golden Bell Qi Gong from a Psionics Perspective

Quote from: Mindlessinvalid on February 27, 2010, 12:55:51 PM

I may have missed this in the article, but maybe using the psionic approach as a supplement to aid in growth in iron body and golden bell would be a good suggestion.

...yeah. Someone should write an article about that. :)

-k

Logged

February 28, 2010, 04:55:21 PMReply #3

Mindlessinvalid

Posts By Osmosis

Offline

1205

Karma:

10

Personal Text

Crazy and Can't Get out of Bed

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Re: Iron Shirt and Golden Bell Qi Gong from a Psionics Perspective

I'm not qualified, 5 years (almost 6) of psionics experience and I still don't feel like I'm good enough to teach.

I was always in the energy paradigm until recently so I'm definitely not ready to teach until I get more into dynamic psi.

I can write articles on the hypothetical applications of hermetic laws in psionics, but I don't know the protocol for writing articles here.

Point me in the right direction so I can write?

Logged

Clothes make the man, and naked people have little or no say in society.

March 29, 2010, 04:48:06 PMReply #4

Zake

Posts By Osmosis

Offline

Veritas Staff

1722

Karma:

1

Personal Text

Veritas Staff

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Re: Iron Shirt and Golden Bell Qi Gong from a Psionics Perspective

I wonder if this approach would actually be a true psionic equivalent to iron shirt/golden bell. Presumably, the intent of a kung fu practitioner of these arts is to achieve the powers generally attributed to an iron shirt/golden bell master (imperviousness to blows, etc); while this may tend to be a parallel desire to "continual intended body function in a dynamic state," it is a very distinct intent in itself. For example, no element of a kung fu practitioner's intent will prevent him from encountering a force greater than his iron shirt

protection and thus dying (consider all the martial artists, such as in the Boxer rebellion, slain by gunfire.)

More pertinent to a psionist, also, the suggested conceptualization also has the potential to go well beyond the effects of iron shirt/golden bell. We may extend the duration of our intended body function not only by resisting threatening physical forces, but also by not being hit by these forces, or indeed, by being far away from these forces! Which sounds nice- it could keep you away from moral danger, after all- but could be slightly insidious; we may, for some reason, want to be in the presence of threatening forces, and in this case we would be acting against that conceptualization. A motorcyclist employing this method may find his vehicle repeatedly failing to start in the morning, a soldier may find himself inexplicably dismissed from service due to some accidental offense.

Essentially, be careful what you would "wish" for. Even health is something we may not want unconditionally.

Logged

Act; for the universe will never forget your movement, nor will it ever forgive your stillness.

March 31, 2010, 12:00:32 PMReply #5

Kettle

Teacher Emeritus

Veritas Furniture

Offline

Frequent poster

376

Karma:

20

Personal Text

Frequent poster

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Re: Iron Shirt and Golden Bell Qi Gong from a Psionics Perspective

Quote

More pertinent to a psionist

? Are we using that word now? I like it.

And, I agree with you Zake, the conceptualization indeed has the potential to go far beyond the limits of Iron Shirt and Golden Bell. This is part of what I was trying to present within the article, that the Qigong practices are effective yet limiting in certain ways and that these limits can be removed when using the Dynamic Psi paradigm, though I realize I didn't specifically state that. I imagine it's in there somewhere

anyways :)

Quote

Essentially, be careful what you would "wish" for.

And I think this is the understanding all good practitioners come to realize eventually. It's the intent that matters, what you do to make it happen is secondary.

-k

Logged

April 05, 2010, 08:20:45 PMReply #6

Zake

Posts By Osmosis

Offline

Veritas Staff

1722

Karma:

1

Personal Text

Veritas Staff

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Re: Iron Shirt and Golden Bell Qi Gong from a Psionics Perspective

Oh, hah, I didn't even realize I'd written "psionicist." Clearly I've been playing too many RPGs.

Logged

Act; for the universe will never forget your movement, nor will it ever forgive your stillness.

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Iron Hand and Iron Body – The Metaphysical Boxing Approach

(This article was originally posted on my blog. I wanted to post it here to get some feedback)

Iron Hand and Iron Body – The Metaphysical Boxing Approach (basic level).

By Josh Skinner

Introduction:

Iron hand and iron body skills have always intrigued me and I'm not alone. You can find quite a few articles on the subject and there are more than a few people selling books, videos, and courses on the subject. The idea of developing bone crushing power and the ability to take the most power strikes your opponent can muster is always going to be compelling for the martial artist. However, I've found that until now there all that has been available are routines either too conservative in their approach, too extreme, or simply provide an incomplete picture of iron skills training. In terms of this training I've had hands on instruction, bought books, bought videos, and even attended seminars. I've practiced what I learned for nearly ten years now. Over the years I've mixed routines, added drills and exercises, and dropped things out completely. What I now practice and teach is, I feel, the most effective and efficient method of iron skill development you will come across. The method presented in the following piece is the basic level of iron skill development. Higher level development includes more advance internal power development exercises. However, what you will find in this piece is much more advanced than most other information on the iron skills you can obtain for free or purchase.

I feel that a complete course in the development of the Iron Skills should involve considerable conditioning of the following aspects of the marital artist:

1. The Mind and Internal Energy – this can be accomplished through the use of Qigong, internal power exercises (nei jing gong), and the proper use of focus (intent and will).
2. The Musculature – this can be accomplished through the use of specific physical exercises.
3. The Underlying bone structure and skin – This can be accomplished through specific types of impact training.

My method of Iron Skills development includes all three of these aspects. In the following piece I will describe in detail the Metaphysical Boxing approach to Iron Skills Development, I include all the basic drills and exercises for the development of basic level iron hand and iron body as well as a discussion on how to set up a routine to get the most out of your training.

Exercises and Drills

Qigong:

1. Open and Close the Gate Qigong – Begin standing up, spine neutral, and with your feet shoulder width apart. Your arms should be held out in front of you at chest level. Your palms should face each other and be about a foot apart. Place your tongue to the roof of your mouth. You will be breathing in and out of your nose in the Buddhist manner* for both of these Qigong.

First, place your attention on the back of each hand. You should be able to feel the back of your hands with your mind. Inhale and begin to open your arms as though you are about to give someone a huge hug. You will open your arms fully until you are in a cruciform position. At this point you will begin to exhale, reverse the movement, and switch your attention to your palm as you begin to close your arms. Once your hands are about 6"-1' apart you will inhale and, once again, place your attention onto the backs of your hands. This time, however, instead of opening your arms you will turn your palms so that they face away from you and you will be drawing your hands in towards your chest. Make sure to keep your elbows down as you do this. When your hands reach about 6" away from your chest you will reverse this movement. Remember to coordinate this final movement with your exhalation and to place your attention on your palms. When you have returned to the starting position you will have completed one repetition of this qigong. You will need to complete a total of nine (9) before moving on.

Remember to always coordinate your physical movements with your breathing and stay relaxed. You will place your attention on the backs of your hands as you open your arms and as you draw your hands to your chest. You will place your attention on your palms as you close your arms and as you push out with your hands. Doing this will lead your qi (internal energy) to those areas which is a vital ability for later exercises.

2. Gathering Clouds Qigong – Begin standing up, spine neutral, and with your feet shoulder width apart. Your arms will hang loosely at your sides. Place your tongue to the roof of your mouth. Your breathing will be the same as in the first qigong.

Start by inhaling and raising your arms up towards the sky in an arching motion with your palms facing up. Continue this movement until your arms are overhead and your palms are facing each other – they should be about 6" apart. As you begin to exhale turn your palms downward to face the ground and move your palms along a downward path towards your groin area. You will keep your hands close to each other and close to your body as you do this. Once your hands reach your groin area you have completed one repetition of this qigong. You will need to complete a total of nine (9) repetitions before moving on to other exercises.

Muscle Strengthening:

Static Core Work: The following drills, of holding static postures for periods of time, will

greatly strengthen your body – especially your core. While you hold these postures remember to breathe through your nose with your tongue held to the roof of your mouth and utilize the Buddhist Breathing method.

1. Floor Plank – Begin lying on the floor on your stomach. Your forearms will be under you and you will press up as though doing a push up except all of your weight is on your forearms not your hands. You will maintain this static position for as long as possible, but your goal should be one minute. You can work up to more than one minute but anything more and a minute and a half won't be necessary. I'll explain further in the building a routine section.

A) Ball Plank: You can make this exercise more difficult by using one of those huge abdominal balls. Simply place your feet on the ball or place your forearms on the ball. To make it really difficult you can attempt to suspend yourself between a chair and a ball (feet on chair, forearms on ball) or between two balls.

B) Side Plank: Another variation I like to throw into my routine is the side plank. In this variation you will begin by lying on your side with your feet on top of each other. You will use one forearm to support yourself. Don't let your hips sag down. This will really strengthen your oblique muscles. Thirty seconds to one minute on each side is a good goal time.

2. Iron Bridge – You will need two chairs for this exercise. You will suspend yourself between the two chairs. Place your feet on one chair and place your upper back and head on the other. Use only the muscles necessary to keep yourself straight – no sagging! As you get stronger move the chairs further and further apart until you are suspended between the two with only your feet and head. You can further increase the difficulty by resting small weight plates on your lower abdomen. Start slow and don't increase the weight too soon! Your goal is one minute.

3. San Shou Bridge – This form of the Bridge is similar to a Wrestler's Bridge. You begin by lying on your back with your knees bent, feet flat on the floor, and your hands near your ears. You may need a towel or small pillow for your head. From this position lift yourself up so that your weight is supported between your feet and your head/hands. Your body will form an arch. While holding this position you can do some rocking and attempt to touch your nose to the floor. As your strength and flexibility increase you will be able to do it. Again strive to reach the one minute mark.

4. Front Bridge – Matt Furey, the author of Combat Conditioning, recommends that those who work the Bridge on a consistent basis should spend some time in the Front Bridge as well. I couldn't agree more - it's all about balance. Start by lying on your stomach with your feet spread apart and your hands near your head. Lift your body off the floor so that you are supported by only your feet and head/hands. Make sure you touch your chin to your chest. Hold this position for one minute.

You can perform this series of exercises in circuit fashion. You should strive to hold the

positions for 1 minute to one and half minutes. You can rest anywhere from 30 seconds to one minute between positions. When you become more advanced you can move through each position with no rest between them. You only need to complete one circuit of these exercises.

Dynamic Strengthening:

1. Abdominal Wheel – You will need to pick up an ab wheel from your local fitness retailer. To use it start by kneeling on the floor (you may need a pillow for your knees) and holding the ab wheel by the handles. The wheel should be on the floor and near your legs. Keep you core tight and push forward on the wheel to roll out. Your goal is to reach out as far as you can so that your body is just hovering over the floor. Then reverse the movement and return to the starting position. Inhale as you roll out; exhale as you return to the starting position. Work up to being able to complete multiple sets of 10-20 repetitions.

2. Twisting – Stand holding a weight (I prefer a medicine ball, but a dumbbell or some other weight will work as well) straight out in front of you and keep you feet should width apart. Begin twisting your upper body to the left and right at a fairly quick pace. You can also vary the angle of your twists for a more complete development.

3. Side Bends – Stand with your feet shoulder width apart and your arms above your head and simply bend side to side. You can make this exercise more difficult by holding a weight in your hands. At first a weight as little as 2lbs will be sufficient. Start small and work your way up slowly.

4. Fingertip and Knuckle pushups –You will need to do pushups on both your knuckles and your finger tips to strengthen the muscles, tendons, and ligaments in your forearms and hands. When doing knuckle pushups you will place you weight on the last three knuckles. When doing fingertip pushups you need to make sure you keep your fingers bent in a claw shape. Attempting to keep them too straight will result in poor conditioning. Also do not allow your fingers to bend backwards as this will result in unsatisfactory conditioning. It may be very difficult to complete a proper fingertip pushups at first. You can progress from static holds in the kneeling pushup position, to kneeling fingertip pushups, and finally progress to full fingertip pushups.

5. Pushing and Pulling Iron Block – Begin by standing with your feet wider than shoulder width apart and knees bent. You will start with your hands near your armpits and palms facing outward. Inhale and tense all of the muscles in your body. As you exhale press your hands forward as though you are pushing a huge iron weight. Once you fully press out your arms (but, not to lockout), grab with your hands and pull backward as you inhale. When your hands reach the starting position you can relax and take a single full breath before moving on to the next repetition.

6. Fist Clenching – This is a simple exercise to complete. Start with your hands fully

open. Now begin to fully close and open your hands. You will want to do this as quickly as possible. You should be able to at least complete 100 reps as quickly as possible.

7. Forearm Roller – You can either make a roller or buy one where they sell fitness supplies. To make one simply drill a hole in a thick wooden dowel (I'd use a dowel that is about 2.5' long) and tie a rope in the hole. Tie the rope to some weight. This setup is simple to use. Simply grip the roller and begin twisting it. This will cause the rope to wrap around the dowel. Continue doing this until the weights reach the dowel. When the weights get heavy and you need more of a challenge. Stand on two chairs that are wider than shoulder distance apart and get into a half squatting position (Horse Stance). Place the roller on your thighs so the rope hangs between your legs and the chairs. Now begin rolling up the rope and weights.

8. Gripper Work – I also suggest you make regular use of hand grippers. The best can be found at <http://www.ironmind.com>. I'd start with the Trainer and the #1 Gripper. If you can close a #3 gripper you have a world class grip.

I like to set up my Dynamic Strengthening workouts in the following manner:

1. Warm-up

2. Pushing and Pulling the Iron Block – 10 reps x 3 sets (30 seconds of rest between sets)

3. Alternate Fingertip and Knuckle pushups – Complete a set of knuckle pushups (rest 30 seconds) then complete a set of fingertip pushups. Repeat for 3-5 sets.

4. Dynamic Core Circuit:

Abdominal Wheel – 10-20 reps

Twisting – 10-20 reps

Side Bends – 10-20 reps

No rest between exercises, 30 seconds rest between circuits. Complete 3-5 circuits

5. Grippers – 3 sets of 5-10 reps with a heavy gripper

6. Forearm roller – 5-10 sets of rolling the weight all the way up.

7. 150 Fast Fist Clenches.

Impact Conditioning:

Body:

1. Self Slapping - To begin your iron body training you will start with regular palm slapping. This is a very simple. Start with a slap that is mildly uncomfortable. Over time you can work up to a harder and harder slap. Begin by slapping the entire surface of

your torso (that you can reach). 5-10 rounds around your body should be enough. I also suggest slapping your forearms, thighs, and shins to condition them as well. You can also enlist the aid of a training partner. When using a partner stand in your typical fighting stance and have your partner slap predetermined areas of your body (front of the torso, thighs, back, ect...). When being struck make sure to focus your mind on the spot being struck. You should also tense the area as it is being struck. You should be proficient in this method before moving on.

2. Self Punching - The self punching method is identical to the slapping method except the fist are employed for striking as opposed to the palms. Remember to start with light strikes and over time begin hitting harder and harder. I recommend the use of a partner for this method as it is much more effective. You will have to know when to stop, so don't over do it.

3. Medicine ball hits - You will need a partner for this method. You will also need to wear an athletic cup. Simply stand in a high Horse stance (knees bent but not extremely so) with your guard up high to protect your face. Have your partner throw the medicine ball at your torso from all angles. Start light and over time work your way up to harder and harder throws. Bring your mind to the area being struck and tense to help you protect that area. You can also try lying on your back and have your partner drop the medicine ball on you. Start low and work your way up. When you get really advanced your partner can add a bit of force to the drop.

Hands:

1. Phone Book Iron Hand – You will need to obtain an old, thick telephone book and some sort of stand to put the telephone book. The stand should be tall enough for the telephone book to be at your navel level. Make sure it is nice and sturdy. You will be striking the telephone book with the following hand surfaces:

- a. Palms
- b. back of the hands
- c. knuckles
- d. knife hand

Some feel it is best to simply drop the hand onto the striking surface while others feel it is best to add some power to the strike. I feel the most effective way to develop the iron hand is to actually strike the target (as opposed to simply dropping your hand on the striking surface). As long as you take it easy in the beginning and slowly work your way up to striking the telephone book harder and harder you should never encounter any health problems or real injuries. Now you have to keep in mind that you will never be striking the telephone book as hard as you can. Even the Japanese Karate-ka, who are famous for their amazingly conditioned hands, never hit their makiwara as hard as they can. You should never need to hit the striking surface with more than 60% of your power (unless, of course, you are working a heavy bag).

For each surface of the hand you will need to complete 25-50 strikes or 100-200 strikes total.

I like to start with conditioning my palms and the backs of my hands. I start with my right hand and strike with the heart of my palm, then immediately strike with the back of my right hand. I repeat this with the left hand and keep it up with a nice rhythm until I complete 25-50 reps. Then I shake out and stretch my hands before moving on to the next hand surface. Make sure to shake and stretch out your hands after each set of hand surface conditioning.

2. Heavy bag and focus mitt conditioning – When I work the heavy bag or focus mitts I wear a pair of MMA gloves. When I'm done with my session I like to take the gloves off and work my strikes. I train the jab, the cross, rear hand palm strike, rear hand knife-hand strike, lead backhand strike. I focus on single, hard strikes. I will usually do about 10-25 repetitions in this manner and my hand (especially my knuckles) are usually really red after this. I would recommend taking up this practice if you are serious about developing an iron hand.

Recovery:

After your training session you should do a full body stretch routine. I would also recommend obtaining a foam roller and use it to give yourself a self-massage (do an Internet search for: myofascial release self-massage). Pay special attention to any sore spots you find.

After your workouts you should shower if possible. Get the water as hot as is tolerable and let it wash all over your body (though, I'd avoid the face and genitals). Pay special attention to those areas you have conditioned that day and do not forget to run hot water over your hands. Before you get out lower the water temperature and let cold water wash all over your body. Again pay special attention to all striking surfaces including your hands. You can also opt to apply a good Dit Da Jow liniment, especially on areas where there may be some bruising. If you are unable to find a good Jow, you can also use witch-hazel. A witch-hazel rub can be found at any drug store. I find witch-hazel easier to come by and use it most often.

Setting up a Routine:

At first you should train your iron skills daily. Muscle conditioning exercises and Impact Conditioning will change from day to day. You should split your routine into "A" days and "B" days. On "A" days you will do your Qigong, Static Core Work, and Impact Conditioning (hand conditioning). On "B" days you will do your Qigong, Dynamic Strengthening exercise, and Impact Conditioning (body conditioning). Notice that Impact hand conditioning is done on "A" days when only static core work is done as opposed to "B" days where dynamic strengthening is done. All of the knuckle and fingertip pushups, and grip work on the dynamic strengthening day will weaken the musculature of the

hand. You don't want to engage in impact hand conditioning when the musculature of your hands is weak. Damage to the tendons, ligaments, and bone structure would be much more likely. So, impact hand conditioning should be done with the static core strengthening exercises because those exercises stress the musculature of the hand to a lesser degree. Impact conditioning for the body is less strenuous on the tendons, ligaments, and bones so you don't have to worry about the dynamic strengthening exercises being detrimental to your impact training. So in the beginning your week would look like this:

Monday: Iron Skills "A" Day –
Qigong
Static Core Work
Impact Conditioning for the Hands

Tuesday: Iron Skills "B" Day –
Qigong
Dynamic Strengthening Exercises
Impact Conditioning for the Body

Wednesday: Same as Monday

Thursday: Same as Tuesday

Friday: Same as Monday

Saturday: Same as Tuesday

Sunday: Rest

As you progress into more advanced stages you can incorporate your Qigong and muscle strengthening exercises into a more traditional routine (I like to use the Static Core strengthening circuit as a finisher to some of my workouts). When you have developed your iron hand and iron body you will not have to condition them on a daily basis. If you do regular sparring and heavy bag work you should only have to do additional iron training once or twice a week.

Closing Remarks:

Hopefully this piece on the Metaphysical Boxing Method of Basic Iron Skills Development will help many of you who have been seeking a practical and effective training method for the above mentioned skills. Remember to begin slowly and know your limitations. Do not let an inflated ego get the best of you. Know when to stop and you will save yourself a considerable amount of time recovering from injuries that are a direct result of over training. Take your practice seriously, devote yourself to it, and don't

get caught up in all the flashy stuff. Occasionally, we Metaphysical Boxers do practice breaking skills (like breaking boards and patio blocks). However, this is only to teach focus and have a little fun. We use this method very sparingly as it does not provide any real benefit that could not be developed with other methods more effectively. So, keep that in mind when training. You are not developing this skill to impress others with how many patio blocks you can break or to see if a friend can break a wooden pole across your back. You should focus on how well you can break a nose or a few ribs if you need to. Because that is what this training is really about – developing your ability to take and deliver powerful strikes. With this development comes a confidence in your ability to use your martial skills training in a real combat situation. When seen in this light all the theatrics associated with the Iron Skills seem juvenile and pointless.

Train Hard.

*Buddhist breathing is done by inhaling and exhaling through your nose. As you inhale you will extend your lower abdomen (dantien). When you inhale you will draw in your lower abdomen (dantien). Make sure to place the tip of your tongue to the roof of your mouth just behind your teeth.

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(Un)Caged Fighter - My Blog!

(Un)Caged Forums!

March 24, 2009, 04:45:49 PM Reply #1

Raitaro

Posts By Osmosis

Offline

2151

Karma:

0

Personal Text

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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

A great and comprehensive article, however, I have one criticism to make. You did not clarify your stance or views on age limits and such for people to begin training, which, is very important for all iron body as starting too young can be detrimental to the body. Perhaps you'd like to clarify for the sake of anyone reading the thread?

Congratulations though, excellent article.

Logged

The Inept Initiate

<http://xkcd.com/303/>

<http://xkcd.com/123/>

I got a hot girl and the coolest band I know. I gotta bad habbit of smoking before the show.

I got music I got friends I trust and love. I get into a lot of fights and now my knuckles are all fucked up.....

March 25, 2009, 06:45:23 AMReply #2

donjitsu2

Veritas Furniture

Offline

Hundred-plus Club

434

Karma:

27

Personal Text

The Poet of Pugilism

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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

Quote from: Raitaro on March 24, 2009, 04:45:49 PM

A great and comprehensive article, however, I have one criticism to make. You did not clarify your stance or views on age limits and such for people to begin training, which, is very important for all iron body as starting too young can be detrimental to the body. Perhaps you'd like to clarify for the sake of anyone reading the thread?

Congratulations though, excellent article.

I wouldn't reccomend anyone under the age of 10-12 years old taking up this training method. The program, as is, is suitable for any healthy individual over the age of 16. Those between the ages of 10-16 require the following modifications:

1. The supervision of a qualified professional for the muscle strengthening exercises - This means someone who, at LEAST, has a personal training certification from the National Academy of Sports Medicine, Amercian College of Sports Medicine, or is ISSA certified with a specialization in martial arts training AND special populations training AND has been training children for at least two years (though I would still prefer a NASM or ACSM cert.). NO Physical Education (PE) teachers, gym coaches, or older siblings.
2. The use of boxing gloves during the partner assisted impact conditioning - That means your partner strikes you while he/she is wearing the gloves - no exceptions.
3. 70 lbs Heavy Bag limit - When doing heavy bag training ease into it and don't use a bag that weighs more than 70 lbs (32kg). I would prefer trainees in the 10-16 age bracket stick with focus mitt (or Thai Pad) training only, but I did heavy bag conditioning when I was 10 and saw no side effects, so I can't be a hypocrite.

4. Let your parents/legal guardians and your family doctor know of your intentions to take up this training method - No exceptions.

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(Un)Caged Fighter - My Blog!
(Un)Caged Forums!
March 25, 2009, 07:36:01 AMReply #3
Watchtower
Posts By Osmosis

Offline

Hundred-plus Club
935
Karma:
30
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Contemplative Panentheist
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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach
Excellent article Donjitsu, thanks for posting it. I know it is directed at Body and Hand Conditioning, but are there any Qigong practices for shin and knee conditioning? I would love to supplement my current leg conditioning with some Qigong if possible.

Logged

"For no matter how holy works may be, they do not make us holy because we do them, but in so far as we within ourselves are as we should be, we make holy all that we do, whether it be eating, or sleeping, or working, or what it may."

-Eckhart von Hochheim
March 25, 2009, 08:29:17 AMReply #4
donjitsu2
Veritas Furniture

Offline

Hundred-plus Club
434
Karma:
27
Personal Text
The Poet of Pugilism
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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

Quote from: Watchtower on March 25, 2009, 07:36:01 AM

Excellent article Donjitsu, thanks for posting it. I know it is directed at Body and Hand Conditioning, but are there any Qigong practices for shin and knee conditioning? I would love to supplement my current leg conditioning with some Qigong if possible.

If you have mastered the Microcosmic circulation you can begin to use the Macrocosmic circulation:

Macrocosmic Circulation (description from my Advanced training book – yet to be released):

“Begin by standing with your feet shoulder width apart and spine in the neutral position. Imagine as though a string is attached to the top of your head and is pulling upward. This will cause your neck to stretch upward and your chin to draw in slightly. Place your tongue to the roof of your mouth just behind your teeth. You can breathe in and out of your nose in either the Buddhist or Taoist manner. Hold your arms out in front of you with your elbows pointing down and palms facing out with your fingers pointing up. It should look as though you are gesturing “stop” with both hands. Keep yourself as relaxed as possible without breaking the posture. Pay special attention to keeping your shoulders relaxed.

Now, inhale and imagine that you are simultaneously drawing in Qi through your nose and your Yongquan* points on the bottoms of your feet. The Qi that is being drawn in through the nose travels down the Conception Vessel to the Huiyin* point. The Qi that is being drawn up from the Yongquan points will travel up the legs to the Huiyin Point. As you exhale lead the Qi up the spine through the Governing vessel. At the point directly between the shoulder blades (Dorsal Gate) the Qi will break into 3 different paths. Two of the paths will travel down your arms and out your palms. The third path will continue along the Governing Channel to be “exhaled” out of your nose. That is one cycle of the Macrocosmic Orbit. Complete 9, 18, or 36 cycles. ”

Leading Qi to the Shins:

Standing with your hands on your hips, slowly kick out with either leg as though you are stomping someone’s knee. Exhale and lead Qi to the leg and out the foot while making the “che” sound (it should be in a low rasping voice). 9 repetitions with each leg.

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March 25, 2009, 01:21:33 PMReply #5

Raitaro

Posts By Osmosis

Offline

2151

Karma:

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Personal Text

The Knight of Wands

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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

Quote from: Watchtower on March 25, 2009, 07:36:01 AM

Excellent article Donjitsu, thanks for posting it. I know it is directed at Body and Hand Conditioning, but are there any Qigong practices for shin and knee conditioning? I would love to supplement my current leg conditioning with some Qigong if possible.

For shin conditioning I reccomend this tutorial:

<http://www.youtube.com/watch?v=TDbnMKhluA0>

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The IneptInitiate

<http://xkcd.com/303/>

<http://xkcd.com/123/>

I got a hot girl and the coolest band I know. I gotta bad habbit of smoking before the show.

I got music I got friends I trust and love. I get into a lot of fights and now my knuckles are all fucked up.....

March 25, 2009, 01:42:38 PMReply #6

Watchtower

Posts By Osmosis

Offline

Hundred-plus Club

935

Karma:

30

Personal Text

Contemplative Panentheist

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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

Tricking ftw. Dogen has great videos, and yes that's a good one. :elephant:

Logged

"For no matter how holy works may be, they do not make us holy because we do them,

but in so far as we within ourselves are as we should be, we make holy all that we do, whether it be eating, or sleeping, or working, or what it may."

-Eckhart von Hochheim
March 25, 2009, 08:10:13 PMReply #7
Schlagzeug
A Veritas Regular

Offline

**

51

Karma:

1

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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

A few questions: I've been following the routine at hundredpushups.com. Is the muscle work in this program sufficient to replace that. Does it need to be supplemented with anything? Can it safely be supplemented with anything?

Thanks.

Logged

March 26, 2009, 06:09:41 AMReply #8

[donjitsu2](#)

Veritas Furniture

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Hundred-plus Club

434

Karma:

27

Personal Text

The Poet of Pugilism

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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

Quote from: Schlagzeug on March 25, 2009, 08:10:13 PM

A few questions: I've been following the routine at hundredpushups.com. Is the muscle work in this program sufficient to replace that. Does it need to be supplemented with anything? Can it safely be supplemented with anything?

Thanks.

You could combine the two routines - just be creative. The strengthening exercises given

in the article do not form a complete program. In addition to the above listed exercises I would AT LEAST throw in Hill Sprint intervals and pull-ups. I meant for people to add in the exercises, listed in the article, to what they are already doing.

Fighters should be doing most (if not all) of their push-ups on their knuckles. Doing so will give your hands and wrists amazing stability and strength. Don't worry about the wimps who would advise against such practice. Performed correctly, with volume and intensity increasing slowly and progressively over time, knuckle push-ups are perfectly safe.

So, you can continue your current routine, but I would suggest you make the aforementioned modifications.

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March 26, 2009, 06:59:37 PMReply #9

Orthas

Posts By Osmosis

Offline

Veritas Archivist

574

Karma:

1

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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

Just doing push ups sounds very silly, I'm pretty sure you'll deform your shape that way since you won't exercise all your muscle groups equally.

And for knuckle push-ups I've always been told that you shouldn't do them when your younger or you will cause damage.

Logged

"And you shall drink your cup alone, though it taste of blood and tears, and praise God for the gift of taste." -Almustafa, Garden of the Prophet.

Quid quid latine dictum sit, altum videtur

March 27, 2009, 07:52:47 AMReply #10

donjitsu2

Veritas Furniture

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Hundred-plus Club

434

Karma:

27

Personal Text

The Poet of Pugilism

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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

Quote from: Orthas on March 26, 2009, 06:59:37 PM

And for knuckle push-ups I've always been told that you shouldn't do them when your younger or you will cause damage.

If done improperly they can be harmful. However, anything can be harmful if done improperly. Some people don't know proper technique nor do they understand the principles behind effective changes in volume or intensity (like elevating the feet or weighted vest training). Instead of simply saying they don't know, they hide their ignorance and suggest that young people shouldn't do them.

Again, a 12-16 year old kid shouldn't be doing certain exercises on their own. But that doesn't mean they shouldn't be doing them at all.

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May 01, 2009, 05:41:51 PM Reply #11

Vilhjalmr

Posts By Osmosis

Offline

609

Karma:

2

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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

Interesting stuff. But: have you gotten into a "serious" fight since you've been training this way? Do we know if it has practical use?

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Etwas auf Deutsch

May 02, 2009, 07:11:38 PMReply #12

Tricky

Veritas Furniture

Offline

427

Karma:

30

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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

So will this give me enough to stand up to a real boxer?

Logged

May 12, 2009, 07:08:46 PMReply #13

Vilhjalmr

[Posts By Osmosis](#)

Offline

609

Karma:

2

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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

I guess that's a no. :P

Logged

Etwas auf Deutsch

May 13, 2009, 06:34:23 AMReply #14

Steve

[Posts By Osmosis](#)

Offline

3685

Karma:

139

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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

It depends on you, and depends on the boxer.

~Steve

Logged

Mastery does not occur when you've performed a feat once or twice. Instead, it comes after years of training, when you realize that you no longer notice when you're performing a feat which used to require so much effort. Even walking takes years of training for a human: why not everything else?

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Aqua Style by Diego Andrés

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Author Topic: Iron Hand and Iron Body – The Metaphysical Boxing Approach (Read 29607 times)

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July 02, 2009, 09:50:22 PMReply #15

Hero

Settling In

Offline

*

19

Karma:

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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

everything of course is about progression, and quality of conditioning, iron body acts to back up and strengthens you to handle some of the stress taken in physical confrontations..while technique and skill are about the execution of physical acts. so as far as protection goes it depends on body angle etc. and just common sense lol... both go hand in hand..

Logged

July 13, 2009, 07:02:18 PMReply #16

donjitsu2

Veritas Furniture

Offline

Hundred-plus Club

434

Karma:

27

Personal Text

The Poet of Pugilism

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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

Quote from: Vilhjalmr on May 01, 2009, 05:41:51 PM

Interesting stuff. But: have you gotten into a "serious" fight since you've been training this way? Do we know if it has practical use?

Iron Hand training is not an "end all, be all" training method. It is meant to compliment a holistic martial skills/strength and conditioning system. It will not turn you into a

competent fighter in and of itself. Iron Hand/Iron Body is meant to strengthen your body so it can handle the high force impacts (giving and receiving strikes) associated with an actual fight (in or out of the ring). You will know it is practical after you have taken up the training I've outlined. Broken hands and broken ribs aren't fun and this method is highly effective at preventing such injuries. You will develop more powerful strikes but that is due more to increased hand and forearm strength. When the bone structure and musculature of the hands and forearms are weak and brittle you are unable to strike with the full amount of power your body is capable of producing.

I spar several times a week at a light to moderate level. A few times a month my training partners and I will go all out. Our sparring gear consists of MMA gloves, mouth guards, head gear, and athletic supporters. None of us have sustained injuries in several months. Also, I work in Loss Prevention security (I arrest shoplifters). Quite often I have to detain people who resist and resort to physical violence. While I am not allowed to strike these people unless I am in serious danger, I have been struck quite a few times. Never have I been hit and injured. I feel this is due to the training I have outlined in my article.

Quote

So will this give me enough to stand up to a real boxer?

No. You still need to train in a realistic martial art.

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(Un)Caged Forums!

July 13, 2009, 08:52:53 PMReply #17

Hero

Settling In

Offline

*

19

Karma:

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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

Thanks Donjitsu , You explain things so clearly.lol I was kinda trying to say something similiar in my post lol you did a better job. conveying it plus, I really enjoyed the personal references into your sparring etc.

I imagine that it takes alot of tact to be in Loss Prevention security,dealing with anything from teenage girls to giant guys twice your size,and maybe even little old ladys..

I imagine thats a very interesting job. I imagine you also hear some pretty interesting excuses and vocabulary as well. Sigh In my life I've seen people steal some

pretty stupid things ...from taking one flip flop instead of taking both..pretty weird

BTW this is a great article thanks for sharing:)! thanks!

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July 14, 2009, 01:43:24 AMReply #18

Raitaro

Posts By Osmosis

Offline

2151

Karma:

0

Personal Text

The Knight of Wands

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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

I imagine there's a great degree of flattery in flattery flattery, flattery, flattery.

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The IneptInitiate

<http://xkcd.com/303/>

<http://xkcd.com/123/>

I got a hot girl and the coolest band I know. I gotta bad habbit of smoking before the show.

I got music I got friends I trust and love. I get into a lot of fights and now my knuckles are all fucked up.....

December 27, 2009, 03:16:10 PMReply #19

mutuwala

New Member

Offline

*

2

Karma:

-1

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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

HI, I AM 47 AND AM THINKING ABOUT GOING TO A KUNG FU ACADEMY FOR 4 MONTHS NEXT SUMMER, IN CHINA.

ANYBODY GOT ANY THOUGHTS ON THIS.

THANX AN HAPPY NEW YEAR, MICK

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October 26, 2010, 07:45:14 AMReply #20
donjitsu2
Veritas Furniture

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Hundred-plus Club

434

Karma:

27

Personal Text

The Poet of Pugilism

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Re: Iron Hand and Iron Body – The Metaphysical Boxing Approach

Wanted to let everyone know I did a re-write of this article for my new site ((Un)Caged Fighter.

The new post is strickly about iron hand. expect future posts on iron body, iron shin, and iron forearm. You can check out the new article here:

New Iron Hand Post

Train Hard,

Josh Skinner

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Author Topic: Ch'i Overview (Read 6318 times)
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Posts By Osmosis

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Veritas Teacher
1722
Karma:
7
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Ch'i Overview

Chi relates to all Taoist practices and arts and is one of the most fundamental concepts in all Taoism. The ancient Taoist mystics understood that the entire universe that we perceive was energy in a constant state of flux and transformation. The experience of

energy in all forms was what the Taoist mind was geared towards, and naturally their language evolved to utilize the various forms of chi. Their every day language uses the word ch'i both as a prefix and suffix to address subjects with qualities of air, breath, vitality, combustion, or power- all forms of ch'i. A good example of this would be the word ch'i-che which equates to energy-vehicle = car or ch'i-you which is energy oil = gasoline or tien-ch'i which is sky, lightening-power = electricity.

So what is chi and how do we use it? Ch'i is the energy permeating the universe and is in everything and everyone. Ch'i in man is established in many ways, through air, breath, blood and nerve. It is the essence of life. The English language doesn't contain a word which translates into the same way that ch'i translates in the Chinese language. Other cultures have words like prana, shakti, elan vital and kundalini to roughly mean the same thing.

In Taoist yoga, ch'i manifests in 2 forces that are opposite poles. Ching-chi is an unattached, unrefined potential energy as a function of the body's metabolism. Shen is psychic awareness or projected awareness of the mind which cannot be perceived directly because it is a function of the mind and is projected through the eyes. Ching acts as the yin and Shen as the yang. Ching cannot assume a form unless in the presence of shen and has no form but can constitute ching into chi in a symbiotic cycle. When the two forces interact, the energy of the mind and the energy of the body, they form the ideal western consolidation of the completed union, that of a microcosm to the macrocosmic universe.

The difference between eastern and western philosophy is that western thinking views the mind and the body as 2 different entities. Western man views himself with his mind as separate from everything else. Western man splits what was always believed in eastern terms to be one in the first place and results in unbalancing himself in an attempt to conquer matter, nature or anything determined not man. Eastern philosophy sees that all phenomena is energy and that energy is always preserved and therefore the events are interrelated.

The Chinese believe the human body is governed by 12 orbs of energy or circuits that manifest themselves as the 12 meridians that run through each major organ of the body. As for ch'i itself, Traditional Chinese Medicine (TMC) specifies more than 36 forms that function within the body. Just as many other languages have many words that describe the same aspect, the Chinese also have many forms of chi identified over the centuries with rigorous medical diagnosis and observation. In Manfred Porkert's "The Theoretical Foundations of Chinese Medicine" he lists some of the more important forms of chi as follows:

Ch'i Nativum: Ch'i that is the inborn constitution, the vitalpotential that is gradually used up in the course of life. It may be conserved by hygiene but can never be replenished.

Ch'i Cardinale: Energy Moving through the meridians and integrated into a physiological

cycle.

Ch'i Frumentarium: Energy derived and assimilated from food.

Ch'i Magnum: The energy derived through breathing, or that cosmic energy that has been assimilated by breathing (similar to the Indian definition of prana).

Ch'i Genuinum: the physiological motion of the organism resulting from the concurrence of Ch'i Magnum and Ch'i Frumentarium.

Ch'i Mersum: The chi manifested in the pulses.

The ancient Chinese saw human life as an energy structure. The material aspect (ching) being held into place through thought or action of spirit (shen). This human energy structure is composed of certain inborn energy potentials which constitute the qualities and the force of its life (Ch'i Nativum) was established by the energy derived from the process of breathing and eating. What resulted was the well being of the structure of essentially the efficiency to function from the quality of energy running through the meridians, arteries and veins. The combination of all these vital energies constitute the total physiological motion of the structure. The holistic model of human functioning for the ancient Chinese assumes that proper thoughts, spiritual awareness, proper diet, fresh non-polluted air and exercise were essential for good health and long life.

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some days you're the bug, some days you're the windshield.

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Author Topic: Introduction to Meridians (Read 15783 times)

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July 11, 2007, 10:51:22 AMRead 15783 times

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Teacher Emeritus

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Introduction to Meridians

Introduction to Meridians

Each of us contains within our bodies several systems including the circulatory, endocrine, digestive, nervous, and muscular amongst another more subtle energy transportation system of meridians. What is amazing is that the meridians match the ancient descriptions thousands of years ago. Radioactive isotopes injected into the acupuncture points have proved the existence of a system of fine ductlike tubules that

follow the ancient description and diagrams of the meridian pathways. Various cultures have emphasized some of the energy systems like the chakra system of India that predates acupuncture. The aura has often been depicted as a halo in traditional religious systems and the strange flows, well known in the East, as well as various shamanic descriptions of energy systems of the Scandinavian countries and Native American tribes.

The meridians are similar to the circulatory system in that they are pathways that carry energy into, through and out of the body. These meridians connect hundreds of tiny reservoirs of more subtle energy along the surface of the skin known as acupuncture points, that when stimulated by pressure or needles release or redistribute energy. The acupuncture points are on the skin's surface but the meridians they open up travel deep inside the body and through each organ and muscle group. The meridian's fluctuate and flow is constant like a river and can be detected by mechanical instruments as well as sensitive individuals.

Each of the 12 meridians is really a single energy pathway that runs throughout the body, resurfacing 12 times and appearing as 12 segments. Each segment is named after the major organ or system that it services. In addition, there are another 2 energy pathways called the central and governing meridians that are included in the meridian system. Because they share properties with the strange flows, they are also considered strange flows. The other 12 meridians form a chain with one meridian linked to the next. The central meridian and governing meridian open more directly to the environment from which the energies surrounding you can enter and exit.

Each physical system of your body including the immune system, nervous, endocrine, circulatory, respiratory, digestive, skeletal, muscular and lymphatic systems is fed by at least one meridian in the same way that arteries carry blood. The meridians affect every single organ and bring vitality and balance and cellular change. If a meridian's energy is obstructed or unregulated, the system falls into jeopardy.

If you think of the meridians in terms of an energy transportation system, you have a good model of how the meridian energy interacts. If a highway becomes congested with traffic, it becomes necessary to divert some of the traffic to another road. Sometimes bottle necks occur and the resources needed to support the body are blocked. It then becomes difficult to provide food and remove waste products. If a natural disaster occurs where the road is damaged, even critical support services that form the immune system cannot function properly. The body is under various forms of stress 24 hours a day because we cannot just decide to turn it off, we are subjected to continual "natural disasters" and the pathways need regular maintenance and repair as well as renovation.

A map of the meridian paths is provided at <http://theamt.com/modules.php?name=News&file=article&sid=211>

The Central Meridian starts at the pubic bone and goes straight up the front of the body

to the bottom lip.

Governing Meridian starts at the tailbone and goes straight up the spine, over the head to the top lip.

Spleen Meridian starts at the outside corners of each big toe and goes straight up the inside of the legs, flares out at the hip up the side of the rib cage and down to the bottom of the rib cage.

The Heart Meridian starts in the arm pit and goes down the inside of the arm to the tip of the little finger.

Small Intestine Meridian starts on the back of the hand on the tip of the little finger, straight up the outside of the arm to the shoulder, dropping back to the scapula over to the cheekbone and back to the opening of the ear.

Bladder Meridian starts between the eyebrows, over the crown of the head and down the back of the neck of the head and neck and down the spine to below the waist, jogs in and up towards the waist the in and around the gluteus maximus. The meridian branches up to the shoulder, going straight down to the back of the knees, in at the knees down to the floor and off the little toe.

Kidney Meridian starts at the ball of each foot and up the inside, circling behind the inside of each ankle bone and straight up the front of the body to a point called the K-27 points beneath the clavicle at the top of the sternum.

The Circulation-Sex Meridian starts at the outside of each nipple, up and over the shoulder and down the inside of the arm and ends at the tip of the middle finger.

Triple Warmer Meridian starts on the back side of the hand at the tip of the ring finger straight up the arm to beneath the ear, following the fold of the ear around and behind to end at the temple.

Gall Bladder Meridian starts at the outside of the eyebrows, dropping to the opening of the ears, then goes straight up about 2 inches, circles forward and then dropping back behind the ears, going forward again over to the forehead, back over the crown and around the shoulders down to the sides of the rib cage going forward to the rib cage back to the waist, forward to the hips and straight down the sides of the legs and off the fourth toes.

Liver Meridian starts at the inside of the big toes going in a line straight up the inside of the legs, flaring out at the hips, up the sides of the rib cage and back underneath the ribs in line with the nipple.

Lung Meridian starts above the nipple up over the shoulder straight down the arm and

off the thumb.

Large Intestine Meridian at the tip of the pointer finger straight up the arm to the shoulder, cross the neck to beneath the nose and out to the flare of the nostril.

Stomach Meridian starts underneath your eyes dropping down the jawbone then circling up the outside of the face to the forehead. Then it goes down through the eyes to the collarbone, out from there over the breasts and in at the waist, out at the hips and straight down the leg and off the second toe.

With each meridian also comes the rhythms such as time zones, seasonal changes, the daily rhythm of light and dark. The meridians also go through its own 24 hour cycle with the individual points having their high periods where the energy is at its height and is the strongest during a 2 hour period and its 2 hour low period that is at the 12 hour opposite when the meridian is at rest.

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some days you're the bug, some days you're the windshield.

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Author Topic: Mantra Meditation (Read 42216 times)

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November 29, 2005, 01:13:59 AMRead 42216 times

Rawiri

Veritas Teacher

Posts By Osmosis

Offline

Wandering Nomad

926

Karma:

41

Personal Text

Veritas Teacher

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Mantra Meditation

Mantra Meditation

Why use mantras?

Have you ever heard a bang somewhere out of your sight, and jumped from it? That is your body's chemistry changing and reacting due to an external sound. Sounds DO have an affect on your chemistry.

One goal of internal energy arts, such as yoga and qigong is to cause change to the

practitioner's temple, known as the body. This is known as inner alchemy and can be achieved through many means, such as body control, breathing control, cultivating internal energies and through meditation.

However, mantras are not just used to affect your inner temple due to those effects. The main reason, above others is to attain control of your mind. Why have control of your mind? Because the mind can control the body, that is your temple, you should hold the keys to it. The mind is seen as what attaches you to various things, and is the cause of all suffering...but, it is also the saviour of suffering for you as well! Simply put, an uncontrolled mind leads to suffering, a controlled one leads to freedom from this.

How do mantras work?

Mantras help the process of internal alchemy considerably when put to the correct usage. They and you can be related to tuning forks. If you were to take one tuning fork and vibrate it at a certain rate, place it on a table and then place one that is not vibrating close to it, they will both eventually vibrate at the same rate. This is how mantras work, they slowly tune you into a frequency and you will take on the effects of that mantra.

There are a few ways that mantras can operate. One way is the above, the sound of the mantra directly affects your chemistry. Another way is that when pronouncing them, you press certain nerves on your upper palette with your tongue, this causes reactions. The other view, is that the mantras, usually Sanskrit mantras (the "holy language of the east") draw on certain power from a sphere of energy that has developed, often these are from a specific deity, such as a Buddha or Hindu gods.

Concerning meditation, mantras act as a focal tool, you can use anything as a focal tool, but the advantage of a mantra is that it is internal, you do not need to carry around anything and can use it at anytime. It also draws on the affects of it's vibrations to change the chemistry more directly.

Meditating Using a Mantra

First you have to choose an ideal mantra, it doesn't have to be Sanskrit. A list of some common mantras is at the bottom of the article.*

The first step in any meditation is to get yourself into a position with the smallest amount of distractions possible and to create a comfortable space.

We work from out to in. Find an ideal place to meditate, you can meditate anywhere, obviously though, some places are more ideal than others. Your room is where most choose. Try and remove all distractions where possible, turn off the TV and radio, close your door, remove clutter lying around, dim the lights etc. An extra thing you might like to take advantage of is the use of incense, it can be helpful for some to burn a certain

incense when they meditate, the mind then associates the incense with meditation and will immediately begin to calm itself down. For some though, it can be a distraction, we want to remove external senses and dive inwards into ourselves.

Once that is done, you have to find a suitable position. This is harder than it sounds, anyone who has tried sitting still for even a small length of time can testify to how difficult it is to do. That is one reason why asanas were developed, however, to get one to be comfortable by itself, without any strain can take a long time to do well. It is said that when you can sit in an asana for three hours, without any tensing of muscles or movement, you have “mastered” that asana. Unfortunately, most people can’t manage sitting for that long. For our method, we will just focus on basic cross legged sitting. The importance is that your back is straight, your torso should be slightly pushed back and your head straight and in line with your spine. If you feel you won’t be able to sit down comfortably like that for long, you can use a wall for back support. You can focus on training in asanas later, the important thing now is to go inwards.

Another concern for some is how they should place their hands. These positions are known as mudras and are locks that circulate the body’s energies in certain ways. We can simply place them on your lap or if you want to use a mudra, there are two I myself have found to be effective for meditation. The first is done by placing your index fingers together with the thumb tips of each hand. This is the well known gnani or OM mudra. The second mudra is done by relaxing your left hand, palm up near your dan-tien area, and then placing your right hand, palm up on top. Your thumb tips should touch. This is the mudra that Shakyamuni Buddha used and is said to speed up the enlightenment process.

Now that distractions are all dealt with, we can finally move onto actually meditating!

Sit down in your chosen position, and begin by telling yourself these phrases, each 3 times. “My body is not my self, I withdraw my attention from my body”, “my emotions are not me” and “My self is higher than these thoughts, I will control my thoughts.” Try to relax into the position as much as possible, a common method is seeing and feeling a golden ball of light flowing down your body, relaxing everything that it touches. Once you are relaxed, just observe your thoughts for a while, then gradually introduce the mantra you have chosen.

Chanting a mantra is known as japa, and there are three methods of doing this.

- Vaikhar Japa is chanting the mantra out loud, this is useful for beginners and helps block out external distractions.
- Upamshu Japa is whispering the mantra to yourself.
- Manksika Japa is chanting the mantra in your mind only. It is the hardest form and it is easier for your mind to wander, but it is also the best. Since it is done only inside, you can use this form of meditation anywhere, anytime, it also pulls your attention into yourself, deepening your meditation experiences.

Your attention will wander away from the mantra, when this happens, just draw it back to it gradually, you cannot force meditation. Continue this method of losing the mantra and drawing your attention back to it for at least 10 minutes. It is ok if you feel the need to move during this meditation, just move slowly, and keep focusing on the mantra. Some like to chant the mantra in time with the breath, and find it to help. Gradually work up to at least 30 mins of meditation at one sitting.

To end your meditation, stop focusing on the mantra, and just enjoy the silence that is now in your mind. Gradually let thoughts enter and then slowly get up and move about.

Pointers

- It is ideal that you should meditate twice daily, rather than once, and it is better to have two 10 minute sittings, than one 20 minute sitting. This allows the mindset created by meditation to carry the effects on into daily life better.

- The ideal times for meditation are early morning before sunrise (4-6am), late afternoon and evening before bed (10-12pm) You should sit facing east or north.

- You should chant the mantra at an average pace, only speeding it up when the mind becomes unfocused, then slowing back down. The mantra should be constantly repeated, with no breaks.

- Before sitting down to meditate, you should choose a time that you will meditate for, do not start with a large amount of time, perhaps just 10 minutes, perhaps more. But you should declare to yourself, that you will not get up, until that time is passed. An oath of sorts, and under no circumstances must you get up once you state that. To help this place a watch/clock in front of you, where you can see the time. If you truly feel the need to, open your eyes and look at how long it has been. By not getting up until the set time is up, you will strengthen your will power, and your mind will learn that there is no use it being disobedient, and will more easily settle down.

- An important point, is that you should choose one mantra and meditate on ONLY it for 40 days, or more. The reason for this is that the changes are not sudden, but more gradual. "The man who chases two hares doesn't catch one." Eventually, you may notice that the mantra will be chanting in the back of your mind, or you will suddenly feel like chanting it. This is a good sign, it means the mantra is being embedded in your psyche and taking effect.

Effects of meditation

During meditation, if doing it deeply enough, you will feel vibrations, tingling and buzzing experiences over your body, as well as a feeling of detachment, in particular your body may not even be noticeable, or feel very light. Afterwards, you can notice the calmness

in your mind, and everything will seem to have a certain "glow" to it. It will give you a inner sense of peace, and strength, what would at one time make you jump no longer will. Due to this new state of mind, you will no longer get as caught up in your own affairs and be able to solve problems much easier, where as before your emotions will have clouded your judgement. The effects of the particular mantra may also be felt.

*List of common mantras

Om - Consisting of the three letters A, U, M it signifies the three periods of time and three states of being. The creator had a thought, which eventually manifested itself as Om, this is the closest sound to that which the creator chanted.

Om mani padme hum - This is the mantra of Chenrezig, buddha of compassion. The effects and meaning of this mantra are too much to write about here. By reciting it, all one's negative karmas are burnt away, they become compassionate and enjoyable to be around, they become "Chenrezig incarnate." It is said if one recites 10 malas (1 mala=108 repetitions) daily and then touch something it becomes blessed. So if one touches another person, it removes some of their past negative karmas as well. Thus it is a truly blessed mantra.

Om nama sivaya - This is the mantra of Lord Shiva. Siva destroys the lower self and builds the higher self. Lord Shiva gives his blessings to the devotee very quickly. A common effect noticed is a gaining of wealth, not just physical, but spiritual.

Om namo Bhagavate Vasudevaya - This is the mantra of Lord Vishnu. It gives the devotee prosperity, wealth and peace.

Om shanti, shanti, shanti - Meaning "all peace, peace, peace" the effects of this mantra are deep peace.

Hari Om - Meaning to remove fear/uncover bliss

Hong Sau - Meaning "holy breath" (chant Hong on inhale, Sau on exhale)

Sat nam - The sound the breath makes.

So ham - I am that I am

I am

Light, love, love, light - Inhale, exhale, inhale, exhale

One is all, all is one - Inhale, exhale

Amen

These are just some of the mantras I have used to good effect. There are many more and it would be good if you were to go and find ones that appeal specifically to you.

*~*Let there be light, where there was none*~*

« Last Edit: November 29, 2005, 06:38:40 PM by Kiwi Kid »

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November 30, 2005, 09:48:04 AM Reply #1

Forg

Posts By Osmosis

Offline

The V' Smithy

829

Karma:

20

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Re: Mantra Meditation

Absolutly wonderful article Kiwi. It's very useful, the way you explain the energy body and such at the begining and the techniques you describe work well even for just starting. Nice work :)

Logged

Be your own light, your own refuge. Believe only that which you test for yourself. Do not accept authority merely because it comes from a great man, or is written in a sacred book, for truth is different for each man and woman." -- Buddha

November 30, 2005, 11:00:02 AMReply #2

Philosopher

Veritas Furniture

Offline

316

Karma:

0

Personal Text

Bah.

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Re: Mantra Meditation

Good stuff. :elephant:

You might want to add a guide to pronunciation in there, I know that letters in Sanskrit are sometimes pronounced differently to in English; I don't know if that applies to any of the mantras you posted thought.

Logged

December 10, 2005, 01:34:37 AMReply #3

kumbha

New Member

Offline

*

6

Karma:

0

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Re: Mantra Meditation

Yes I think it's better if a pronunciation guide is added. Since I'm Asian I know how the Sanskrit mantras are pronounced, and if someone tries to pronounce them the way they are spelled, it'll be incorrect, and less useful and become a pain to pronounce too.

Great Article, anyhow.

Maybe you could post some articles on other meditation techniques too perhaps? Yantra meditation, for example?

Logged

December 10, 2005, 08:41:38 AMReply #4

Forg

Posts By Osmosis

Offline

The V' Smithy

829

Karma:

20

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Re: Mantra Meditation

If I recall correctly, there is a story dealing with pronunciation involving the mantra of Chenrezig that actually points out that it's the intent of the mantra that matter not the pronunciation. Now I know that's not the case with some of the mantra's but I do believe it is in this case. When I have the chance I'll try to find the link to the page for the story.

Logged

Be your own light, your own refuge. Believe only that which you test for yourself. Do not accept authority merely because it comes from a great man, or is written in a sacred book, for truth is different for each man and woman." -- Buddha

December 10, 2005, 11:19:16 AMReply #5

kumbha

New Member

Offline

*

6

Karma:

0

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Re: Mantra Meditation

You are right, Forg. Prophecy's article "The Power of Words" discusses this issue - most

of the time the pronunciation does not matter. However, I find it always better to know a bit about the pronunciation of a word when I'm dealing with a foreign language - sometimes the way a word is pronounced also seems to sing out the qualities embedded in the meaning.

Logged

December 10, 2005, 03:52:56 PMReply #6

VitalDragon

Veritas Furniture

Offline

Veritas Furniture

311

Karma:

0

Personal Text

Veritas Furniture

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Re: Mantra Meditation

Actually, I have found that with Sanskrit mantras, pronunciation matters a lot. This is evident in Bija mantras, and my favorite the mrityunjaya mantra. Even the word mantra literally translates as "formula", and in ancient times, correct pronunciation was stressed to a very high degree.

Logged

December 16, 2005, 01:08:00 AMReply #7

Rawiri

Veritas Teacher

Posts By Osmosis

Offline

Wandering Nomad

926

Karma:

41

Personal Text

Veritas Teacher

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Re: Mantra Meditation

Sure, I'll get around to adding the pronunciation guides. Perhaps write on yantra meditation, although, I don't use it a great deal. I believe the story Forg is referring to is this one:

A monk visited a hermit, who lived alone on an island doing a retreat. The hermit had given himself three years to complete chanting 10 million repetitions of the powerful six-syllable mantra of the Compassionate Buddha. The hermit had been told that attaining this level of practice would awaken his yogic powers. The mantra was Om mani padme hum.

The monk listened as the hermit did his mantra and, with the best intention in the world, leaned over to him and whispered, "I think you have got the pronunciation wrong. This mantra should be chanted this way..." and he proceeded to demonstrate. The hermit listened attentively and then watched as the monk walked back to his boat to leave the island. Ten minutes later, when the boat was halfway across the river, the monk heard his name being called and, looking around, he spied the hermit and heard him call, "listen to this, have I got it right now?" and the hermit proceeded to chant the same mantra, but with the monk's intonation. Astounded, the monk turned around and saw the hermit walking on the water next to the boat. In that instant, he realized that the hermit's faith and sincerity had given his mantra recitation far more power than he had realized. Getting the intonation correct seemed almost irrelevant.

That said, all depends on the mind. Any siddhis obtained are due to concentration of the mind and faith. However, certain sounds carry certain vibrations and in some cases, I've found pronunciation to hold some degree of power, although perhaps not absolutely necessary, it can be very beneficial. In particular this seems to be the case with my favourite mantras, and those that are usually identified as powerful, such as mantras of deities, rather than more general mantras such as "I am."

Logged

December 16, 2005, 10:19:36 AM Reply #8

Forg

Posts By Osmosis

Offline

The V' Smithy

829

Karma:

20

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Re: Mantra Meditation

That'd be the one. Thanks Kiwi ^_^

Logged

Be your own light, your own refuge. Believe only that which you test for yourself. Do not accept authority merely because it comes from a great man, or is written in a sacred book, for truth is different for each man and woman." -- Buddha

January 03, 2006, 05:05:02 AM Reply #9

Australian Warriors

Veritas Furniture

Offline

417

Karma:

0

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Re: Mantra Meditation

What about the buddist and hinduism mantras?
are they just as effective?

Logged

January 03, 2006, 07:58:57 AMReply #10

Forg

Posts By Osmosis

Offline

The V' Smithy

829

Karma:

20

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Re: Mantra Meditation

Some of those are buddist and hinduism mantras...

Logged

Be your own light, your own refuge. Believe only that which you test for yourself. Do not accept authority merely because it comes from a great man, or is written in a sacred book, for truth is different for each man and woman." -- Buddha

January 04, 2006, 12:14:28 AMReply #11

Rawiri

Veritas Teacher

Posts By Osmosis

Offline

Wandering Nomad

926

Karma:

41

Personal Text

Veritas Teacher

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Re: Mantra Meditation

9 of those are in the sanskrit language and used by buddhists and hindu's. While only 4 are in english. Just as effective? I would say more effective, as I explained in the article the sanskrit mantras in particular draw on a sphere of power....usually of a god/buddha. i.e. om mani padme hum draws on the sphere of Chenzerig. Along with that, since most here do not normally speak sanskrit, it's effects are more "mystical" and set you in the mood more correctly than english mantras may do.

Logged

January 20, 2006, 01:42:32 PMReply #12

amidos

New Member

Offline

*

2

Karma:

0

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Re: Mantra Meditation

Nice article.

May I add a little here?

Mantras are broadly are of three kinds.

1)Vedic hymns 2)Tantric Bija 3) Sabar mantras.

Vedic hymns are direct extracts from the vedas. Like the Brahma gayatri.

Tantric bijas are compressed root syllables, and very useful and powerful as well. But you must obtain them from a direct source. Like the first rishi to his disciple and you get it from someone directly in that master-disciple line.

Sabar: A few words uttered by a siddha becomes a potent mantra. Like say, a siddha says, "stop snake". You receive these words from him. When you confront a live snake, just repeat those words and you are safe.

Mantras have so and so number of letters in them. A specific rhythm assigned to it. An original seer who first formulated the sound, and a deity and his shakti. There is also hidden a keelak or lock that locks the potent power and protects it from being unleashed. There is usually a gayatri for every deity and related to that mantra.

Sometimes a yantra is used as an aid to harnessing the power in a mantra. The bija mantra represents the causal body of the Deity and the Yantra is the astral form. The statue or picture or whatever form we imagine and assign to the deva or deity is the physical form.

Logged

Spread the spirit of friendship.

March 03, 2006, 04:49:53 PMReply #13

AngryLeprachaun

Posts By Osmosis

Offline

Freelance Leprechaun

555

Karma:

-1

Personal Text

VERITAS LEP

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Re: Mantra Meditation

Yes, I may have to agree with evryone on this one. Since I am starting to learn the different types of meditation, this helped me out a lot. Although, I do not think I will be using this kind in the future.

-AngryLep-

Logged

...:Believe:...:

May 01, 2006, 09:52:16 AMReply #14

LadyKalee

Posts By Osmosis

Offline

Original Veritas Council

663

Karma:

4

Personal Text

Original Veritas Council

[View Profile http://groups.msn.com/TheKarenExpress](http://groups.msn.com/TheKarenExpress)

Re: Mantra Meditation

You always know the right thing to say. You wrote a wonderful article on a great subject :elephant: Thank you

Logged

Quote

There is nothing in the universe with the power to hold the human mind in painful captivity except for the cage it builds for itself out of its own mistaken thinking.

"Natives who beat drums to drive off evil spirits are objects of scorn to smart Americans who blow horns to break up traffic jams." -Mary Ellen Kelly

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Author Topic: [Mantra Meditation](#) (Read 42217 times)

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May 01, 2006, 10:04:04 AMReply #15
SethLaRoth DeShawl
Posts By Osmosis

Offline

Regular Member
581
Karma:
10
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Re: Mantra Meditation
works wonders for my psionics studies.
Logged
October 16, 2011, 06:30:29 PMReply #16
Mindlessinvalid
Posts By Osmosis

Offline

1205
Karma:
10
Personal Text
Crazy and Can't Get out of Bed
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Re: Mantra Meditation
Qi gong is strictly speaking the manipulation of qi, which is the same as the vital force of the hermeticists.

Iron body is a training regimen that may but does not have to utilize qi, and the purpose is to make one's body more durable.

Golden Bell is the logical extension of iron Body that supposedly lets one use qi to absorb the force of an attack.

Breathing techniques are by themselves methods of calming the mind and body, but in conjunction with qi exercises or yoga produce a superior result from practice.

All of your posts seem to focus on the wrong aspects of the wrong things and come across as really dismissive.

Logged

Clothes make the man, and naked people have little or no say in society.

October 16, 2011, 06:39:15 PMReply #17

n_qi_shambhala

Settling In

Offline

*

23

Karma:

3

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Re: Mantra Meditation

Sorry posted that on the wrong thread

Logged

August 28, 2012, 08:44:37 PMReply #18

Henry

Settling In

Offline

*

27

Karma:

2

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Re: Mantra Meditation

A question about mudras. Can two mudras be used at the same time? I'm thinking probably yes, that's why so many Indian deities have multiple hands. But I could be interpreting them wrong.

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Auric Emanations (Koujiryuu and Prophecy)

Auric Emanations: Seeing Them, Interpreting Them, and Two Different Theories About Them

by Koujiryuu and Prophecy © 2004 Not to be reposted without permission.

Essay Outline

Koujiryuu's Introduction

The Aura

Seeing Auras

a. First Method- Focusing on a Point in space

b. Second Method - Energizing the Ajna Chakra

Interpreting colours in Auras and the Chakra Connection

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Koujiryuu's Introduction

Within all of us there exists the life force essence, called many names over many years. This energy pervades and maintains not only living creatures but inanimate objects as well; this is reflected and confirmed by physics. The collective study of metaphysical and psychospiritual paths, regardless of what the practitioner studies specifically, deals with this underlying, all-encompassing energy.

The energy that courses through everything in existence has properties which further manifest outside of the physical form in question, regardless of what that object is. This is generally referred to as an aura, an energetic reflection of the amount of subtle energy within an object- auras, also, have been called many names over time and varying by tradition. An aura is quite simply an emanation reflective of the energy within the physical form. Henceforth I will refer to Life Force energy as simply "energy" or "psi".

While a couple practical exercises are included in this essay, I'm attempting to employ my extensive artistic background and experience as well to expand beyond just seeing auras into the realms of interpretation and how colour affects the subconscious.

My own standpoint on auras presented here is largely analagous to the generally accepted parapsychological standpoint on auras, and the accompanying ideas that most

psions employ themselves. My colleague Prophecy's piece, later in the article, approaches the aura from the standpoint of Hermetic science- a different, yet no less valid approach to the interpretation of the human aura. With that, I'll be moving on.

The Aura

While I defined in most basic terms what an aura is above, a rudimentary knowledge of the properties of auras is necessary before moving on.

So what is an aura? Beyond being an emanation reflective of the subtle energy within a physical form, an aura is a reactive response of the life force to external stimuli. The main way energy in our Universe moves and reacts is through vibration, therefore, an aura can be further defined as being an electro-phonic vibrational reaction to a set of circumstances.

While this may slightly contradict what some people believe about energy, an human aura is also partly composed of electromagnetic radiation spanning all spectrums, from microwave to infrared and ultraviolet light. This will be elaborated on later, but suffice to say there is an undeniable connection between psi and electromagnetic energy, while psi is still an entirely different and distinct force. Auras, by their very nature, also contain vast amounts of information about an object which can be ascertained through the colour(s) and shape of the aura, therefore the clairvoyant ability to perceive auras can be a very beneficial skill to cultivate.

While all things in existence possess energy, and therefore have auras, living things have much more energy and thus have a more intense auric emanation. The auras in sentient beings, especially, are generally more refined and potent than those of inanimate things. Furthermore, the auras given off by inanimate objects are static and unchanging, while the auras around plant and animal life are dynamic and vary greatly depending on the life-form and circumstance.

Seeing Auras

There exist numerous methods of perceiving auras. Some work very efficiently while others are practically useless, however this may be subjective and you should try both techniques here to find the one that works the best for you.

I would recommend practicing these techniques in an area with plenty of natural light and on a small plant, tree, or shrub. Plants don't mind being stared at continually, while it's generally unnerving to most people. After gaining proficiency with viewing the auras of plants, naturally you can progress to applying your skills to actual people.

The following techniques presume that the reader is able to reach a basic

transcendental meditative state easily and quickly.

a. First Method- Focusing on a Point in space

Start out by meditating until you reach a state of calm mind, with intense neural discharges on the inside of the eyelids, a buzzing in the inner ear, and a feeling of connectedness with the universe.

Look at the plant you are trying to see the aura of. Now, focus on a point in space about a foot (12 inches) behind the plant you are trying to view. Remaining calm and focused, simply gaze and meditate on this point until the objects aura becomes apparent to you of it's own accord. Do not attempt to shift your focus from the point to the actual aura as anything you were percieving will dissappear as soon as you shift your focus. Rather, attempt to view the whole aura by broadening your vision while retaining focus on the point you selected.

Many athletes develop a kind of "field sense", where they are able to see and be aware of everything happening at once while focused on what they are doing in the game. Some basketball coaches call this having good "court vision"; this is simply a broadening and extension of normal vision. This is exactly the kind of vision needed to percieve an aura using the above technique.

The actual aura is very far removed from how it is often depicted in popular culture, especially anime cartoons and videogames. While those mediums generally express it as being very bright and resplendant, like a candle flame around a person, it is most often seen as a more ghastly outline or afterimage that is usually moving or wavering. This of course depends on what you are viewing and how spiritually potent that object is. It may appear as a cloud around the plant reminiscent of a gas, or may appear as more of a diffusive glow similar to the visible heatwaves around a grill flame in the hot summer months. Auras have also generally been described as a "faint haze". A good deal of the perception lies in the individual, so in this regard auras can be a very subjective thing.

b. Second Method - Energizing the Ajna Chakra

The Ajna Chakra is more commonly known as the "Third Eye". It corresponds physiologically to the pituitary gland in the center of the brain, while the actual conceptualization of the "spinning energy wheel" corresponds roughly to the point directly between the eyebrows. The chakra is a wheel of energy spinning counterclockwise with prana (life force) at this location.

Being that this chakra controls not only auric sight but all psychic activity in the individual, including clairvoyance, stimulating it properly can enhance and promote auric

vision considerably. That's the aim of this technique.

Using the same plant, close your eyes and place an index finger over the point between the eyebrows. This helps to focus the mind through the sensation of touch. Make a small circle counterclockwise on this physical area while mentally repeating "aum" in the mind. Aum is the ancient sanskrit mantra that corresponds to that chakra. Draw energy to this point and see it funneling into and activating the chakra wheel, which is spinning faster and faster- visualize it changing in colour from a dull bluish-gray to a bright, glowing indigo hue as it spins faster counterclockwise and becomes more energetically charged. Make the mental affirmation: "I will perceive the whole aura of this plant". Count down: 3, 2, 1 while picturing an eye opening in that area, and physically open your eyes and look at your plant. You should immediately notice the aura of the plant very easily now.

To "turn off" the auric sight, simply visualize an eye closing and slow the spin of the chakra until you no longer perceive auras. Obviously, if this technique works as well for you as it has for me, you may have difficulty functioning normally with this kind of perception active.

While these are the only techniques I'm providing for the sake of brevity, they of course can be combined to produce a more potent effect. Most people have a larger degree of success with one or the other- it's up to the individual's experience to decide which method works best for them.

Interpreting colours in Auras and the Chakra Connection

Auras by their very nature contain varying hues of colour. colour contains information about the nature of the lifeform in question, therefore interpreting colour is an important aspect of viewing the aura.

The visible light portion of the electromagnetic spectrum contains over 16 million specific colours. The visible spectrum is composed of red, orange, yellow, green, blue, indigo, and violet light, in that order. The widest wavelength of light is red, and red contains the least energy; likewise the thinnest wavelength is violet, which contains the most energy.

The hindu paradigm of chakras corresponds with the visible light spectrum as well. The chakras, already touched on prior, are spinning wheels of energy that correspond largely with the glands in the body. They are also closely tied to nerve plexi. They are located at the coccyx (tailbone), gonad, adrenal, thymus, thyroid, pineal and pituitary glands, roughly. Therefore, the chakras correspond with the visible light spectrum respectively as being red, orange, yellow, green, blue, indigo and violet. In English, they are usually referred to as the root, spleen, plexus, heart, throat, brow, and crown centers; the sanskrit names of each of them are muladhara, svadhisthana, manipura, anahata, visshuddha, ajna, and sahasrara.

As each chakra is meditated upon and activated, starting from the root and rising to the crown, progressively deeper and deeper states of consciousness are possible, and the individual is capable of generating progressively stronger amounts of energy. As you can see, this makes perfect sense, and aligns with the inherent wavelengths and properties of the visible light spectrum as well, as the lowest chakra correlates with the widest bandwidth and lowest frequency of light while the highest chakra correlates with the thinnest bandwidth and highest frequency of light.

The generally accepted meanings behind each colours seem to be universally known and recognized by many psychics, mystics, magicians, and spiritualists; regardless, they are still subjective, and what they mean may vary greatly depending upon the person reading the aura. Therefore, in interpreting an aura yourself, it would be wise to base your interpretations upon the meanings of colours laid out below while at the same time making room for your own intuitive feelings about what that colour means to you personally.

Colours in auras can be either "clean" or "dirty", that is, bright and resplendant or washed out and muddy. Further, there are some colours that cannot be either "clean" or "dirty" by their very nature, and are one or the other; for example, brown and black are universally "dirty" colours and must always be so, while gold and pink are universally "clean" colours and likewise will almost never appear sickly.

Upon viewing an aura, the entire aura will usually be of a largely singular colour, with brief "flashes" of colour around the head area signifying a thought associated with that colour's spectrum of meaning. In this way it is possible to literally "read minds" of those around you to an extent through taking notice of what colours are flashing around them as they talk to you.

Colour Meanings

Red

Clean: Sexual Virility, Sexual Health, Primal Energy, Potential/Untapped Energy, Spiritual Wealth

Dirty: Sexual Perversion, Materialism, Egoism, Possessiveness, Lower planes of existence

Flash: Sex or Materialistic thought

Orange

Clean: Spiritual energy, Sexual Essence, Strength, Vitality, "Fire", Resolve, Control of others in a positive manner

Dirty (more brown or dull orange): Perversion, Sickness, Lack of Introspection, Egoistic thoughts, Stagnant energy, manipulation of others.

Flash: Strength, Resolution, Exercising Power (clean) Self-Doubt, Intimidated (dirty)

Yellow

Clean: Joy, Detachment, Clarity, Freedom, Contentment

Does not appear dirty

Green

Clean: Healing, Restful, Recouperation, Spiritual Peace

Dirty: Destructive tendencies, Negative energy

Flash: Peace, Human Love, "Good" thoughts

Blue

Clean: Energy, Confidence, Calmness, Telepathy, Spirituality, Transmittance, Conduction (of energy)

Does not usually appear dirty

Flash: Energy/Telepathy. Further, electric blue is signifying of the highest refined energy possible.

Violet/Purple

Clean: Spirituality, Love, Divine Providence, Truth, Spirituality

Does not appear dirty

Flash: Truly spiritual thoughts.

Gold

Clean: True spiritual learning and practice, Divine Love, Divine Energy, Peace, Tranquility

Does not appear dirty

Does not appear as a flash, usually

If present, indicates a true spiritual teacher, and is a strong point of the aura

Pink

Clean: Spiritual Love of the highest caliber; True Love.

Does not appear dirty

Flash: Usually appears as a flash. Watch a mother with an infant's aura sometime if you get the chance; pay attention to the head area of both.

Brown or Mustard

Always appears dirty: Stagnant Energy, Negative intent, Sickness, Lack of Spirituality, Neglected Practice, Unhealth

White

Appears fuzzy: Death, Intoxication, Eventual Death (within 5-18 hours after the aura goes white)

Blood Red

Always appears dirty: Pain, Unhealth, Deep spiritual sickness, may also appear

brownish

Black

Appears fuzzy: Spiritual Evil

Flash: Evil thoughts, totally devoid of compassion or love and motivated entirely by self-gain

On Auric pairs and Auric amplification

Auric pairs are certain colours appearing in nature that by their very nature correspond to another, inverse paired colour. This is reflected in basic artistic colour theory that you can learn in any High School level art class, or earlier, even.

Now, for our purposes, auric pairs are interesting, because what you may perceive in an aura may not reflect that person's true aura. This is especially so if the person you are viewing is wearing clothes of a bright, singular colour. For example, if someone is wearing a bright turquoise dress, you may be prone to view a very reddish aura. Now, this brings into question: which aura am I viewing? The person's, or that of what they are currently wearing?

White is the presence of all light, while black is the absence of all light. For this reason, wearing all or mostly black will make your own aura resplendent and easily viewable by any adepts around you. Likewise, wearing all white is a sign of purity and a lack of fear for death, and this will manifest in a very strong, clear aura as well. It is your choice, but perhaps a combination of the two is most potent.

In this vein, it is possible to amplify your own aura through clothing. Simply decide on a kind of colour/energy you wish to channel, and wear the appropriate coloured shirt that is the inverse of what you are looking to transmit. For example, I personally have roughly ten shirts of varying blue hue; when I wish to transmit Gold, a spiritually loving and accepting colour, I usually wear navy or dark blue. To transmit a more yellowish hue, I would wear a more baby blue. It is that simple.

The best way to view someone's true spiritual aura is by viewing them against a white wall with their top off, or wearing a neutral shade of black, white, or grey. Remember, those are not colours proper, but rather shades.

This concludes my piece. With this, I'll hand the floor to my colleague, Prophecy.

The Hermetic Aura

Since Koujiryuu has fairly treated of the aura from the common perspective, fully enforcing it with what knowledge he has in the field, it seems only fair that I come in to

present the hermetic view of the aura so as to provide the reader with a larger spectrum of views. Is either paradigm wrong in its proclamations? No; there are simply different names for the same thing, and different sides seen of the same subject. Keep this in mind and you should not find an opposition to the rest of the article in this section, but instead a complimenting theory. I shall try to describe this somewhat complicated theory as best I can, hopefully in a manner which will provide the reader who has not studied hermetic science some grasp of the concept.

Before we do anything a brief explanation of what is known as the "Elemental Key" is no doubt in order. The Elemental Key is a means of defining various characteristics and motives of a particular circumstance and event, though more importantly a means by which the attitude of a human being can be labeled in such a manner so as to understand the nature of that individual's soul and mentality at a given point in time. One may think of it as the "model" in light of scientific terminology, defined as a schematic description of a system, theory, or phenomenon that accounts for its known or inferred properties and may be used for further study of its characteristics. In context of that description the Elemental Key can be seen as a means by which we can infer the characteristics of an individual via reference to what we know about the connotative properties of the hermetic elements: fire, air, water and earth.

Let it be known to the reader that when I speak of elements in the magical context, I am often not referring by any means to the physical presence to which the words are attached. Therein, while the hermetic view of fire and the properties of physical fire may have a few similarities, the term "fire" itself still only serves as a description of a higher matrix composed of units of ascribed thoughts, inherent personas and the consequent ethereal energy by which means the matrix is held together completely in the mental sphere. The grossly manifested emotions and characteristics which shall be dealt with shortly are not but emanations of the higher energy which the word itself refers to.

Now that the appropriate preliminary theory has been discussed, we can move to the bulk of this section. In correspondence to each of the elements is a template of ascribed characteristics which hermetic magicians call "tempers," though can easily be recognized as simply moods and given states of mind. These tempers, along with their elemental counterparts which are the source of their creation, are as follows:

Fire - The Choleric Temper

Positive: Energetic, strength, creative, valor, loyalty, motion, perceptive, activity, enthusiasm, eagerness, resolution, productivity.

Negative: Sporadic, breakative, irritable, destructive, intemperance, anger, caught in illusions, gluttony, jealousy, passion, intemperance.

Air - The Sanguine Temper

Positive: Adaptability, clearness, kindness, intellectual, piercing, perceptive, inventive, diligence, joy, adroitness, lack of grief, cheerfulness, optimism, eagerness,

independence, familiarity.

Negative: Gossiper, thief, dishonest, contemptible, fearful, lacking of stability, rude, airheaded, unemotional, continual feeling of being affronted, contempt, lack of endurance, slyness, garrulousness.

Water - The Melancholic Temper

Positive: Respectability, modesty, compassion, devotion, seriousness, docility, fervor, cordiality, comprehension, meditation, calmness, quick to give one's confidence, forgiveness, tenderness.

Negative: Indifference, depression, apathy, shyness, laziness, overemotional, disintegrating, dissolving, secretive, lack of foundations, ungrounded, forgetful, lustful, clouded.

Earth - The Phlegmatic Temper

Positive: Respectability, reputation, endurance, consideration, resolution, firmness, seriousness, scrupulousness, thoroughness, concentration, sobriety, punctuality, reserve, objectivity, infallibility, responsibility, reliability, circumspection, resistance, self-assurance.

Negative: Greed, addictions, obsessions, laziness, tired, lack of control, forgetful, anger, slow, insipidity, unscrupulousness, misanthropy, dullness, unreliability, laconism.

These tempers, as they are called, are the means by which we can decipher a single thing: the internal elemental balance of a particular person. In this context we must accept as true the theory that each person's activities and characteristics can be divided into four groups, namely the hermetic elements, and that the activity of those elements within the person is reflected by the outwards manifestation of the associated temper. From the hermetic standpoint the aura, then, is simply a slight emanation of the elements within the individual in question. The degree of emanation of the aura is directly proportional to the characteristics of the person, and therein a relationship can easily be grasped by the observant mage. We can, for example, determine the degree to which one may be a very kind and intellectual person by examining their aura for that particular elemental emanation. If we find a heavy emanation of the water element then the mage will know precisely and without a doubt that the person he is viewing bares on his persona heavily the characteristics of the melancholic temper. Because of this the observant magician can know precisely how a person will react to a given situation, that is, he shall act in accordance to the elemental disposition to which he is most inclined.

The aforementioned auras are by no means spiritually healthy ones in the hermetic magician's paradigm, but instead horribly imbalanced ones. The ultimate is to obtain what is known as the Magical Equipose, or the complete balance of the elements within

one's self, and therein control over which aspects of your character manifest in your daily life from time to time. Likewise, a magician can decipher if another individual is a psychic or a fellow magician by observing the aura and keeping in mind which emanations mean what. In the case of the magician, he may be able to tell the extent to which a fellow magician is developed by observing the cultivation of his magical equipose in both his aura and his consequent actions.

I shall now say my piece on the perception of colors in the aura, of which my colleague has also treated. The mind perceives several primary things through its five senses when they act in unison: space, light/color, sound and shape(which includes taste in physical psychology). Upon those key perceptions other properties are built. It should be already known to my reader concerning the mind that, while it can receive these key properties from its objective senses, the manner in which they are accepted and understood by the mind is largely subjective to preexistent schemas as well as properties of the physical brain itself. Now this is particularly true in light of the developed sense of sight, which some mistakenly call the 6th sense(I believe it to simply be the logical cultivation of the five senses). Because the psychic sight works with frequencies and vibrations, which can be understood better by a detailed study of the aspects of the aura which Koujiryuu has made note of, the mind is likely to perceive them differently. Because of this, while a set template of color-correspondences may help you get started, such cosmology often proves flawed and detrimental to the student's advance in dealing with the meaning of an aura. It is far more advantageous for the student to take a deal of time in observing how his psychic sight, presuming it has been developed, depicts the color and shape of an individual's aura. The best way to do this is to have one experimental and one control factor; namely, one friend who's characteristics you know and one individual who you can get to know, but as of yet know little about. Observe your friend's aura with your psychic sight and note which colors are the most dominant in the spectrum. On your own time go back and jot down these colors in a notebook you keep, making a table of the person's general persona in comparison to the elemental tempers he displayed. By this means the student can arrive at a reference for the colors he sees around other people's aura. When you feel you understand this, having done the procedure with several friends, move on to people you do not know but upon an introduction can easily get to know. Observe their aura and in your mind formulate what you expect their actions to be, how they will greet you, etc.

In time the student of hermetic science should familiarize himself with which colors of the aura belong to which element. So, for example, red may represent quickly obtained passion and light green may represent a deal of physical stamina; in this case the student should classify light green and red as belonging to the choleric temper, and therein the fire element. With application of this the student can come to know at a glance which parts of a person's nature need to be worked on, where his flaws are, and where his strengths are in accordance to the Elemental Key.

Conclusion

This concludes this short essay on the subject of auras. We both hope it has served to enlighten, clarify, and inspire further research and practice in a positive vein.

Regards,
Prophecy and Koujiryuu

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« Last Edit: June 05, 2013, 01:39:04 PM by Koujiryuu »

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Re: Auric Emanations (Koujiryuu and Prophecy)

cfgh... (My apologies, this should have been addressed to Kobok.. !)

I came upon this post during a search. I am new here & not of any particular discipline, (still studying, experiencing & trying to discern/manage everything I'm going through), so I hope that you or anyone else who may answer forgives any implied ignorance in the following question.

In the second method, it mentions drawing energy to the ajna chakra. My difficulty with this concept is where I am drawing the energy from, is it external or from within? I have seen both sources mentioned depending upon where I am reading/learning, and am not sure what the benefits/implications of each are yet.

Any light you can shed would be so helpful... Thank you so much :)

« Last Edit: December 19, 2010, 12:43:31 AM by SoftWind »

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December 19, 2010, 06:00:26 AMReply #2

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Re: Auric Emanations (Koujiryuu and Prophecy)

Whether this energy is internal or external depends on the paradigm you are following. You said you do not practice a particular discipline as of yet, so you will have to choose which paradigm appeals most to you. I cannot speak for all paradigms, but those who practice the Dynamic Psi paradigm generally do not need a real 'source' of energy: energy can just as easily be generated as it can be gathered from somewhere else, it is just that the concept of gathering energy seems much easier to grasp to most people (rather than seemingly creating something out of nothing).

However, this article was posted in the Chi and Ancient Arts section of the forums, so I will assume that it follows some of the more traditional Chinese paradigms around the ideas of qi, jing and what have you. As far as I know, qi is most often gathered from the universe into the body on the inhale, and then circulated around the body (or sent to the ajna chakra, as you mention) on the exhale. 'tis a bit different when it comes to Daoist Qigong, but I do not think this applies to this article. This might be what you are looking for.

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December 24, 2010, 12:56:38 AMReply #3

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Re: Auric Emanations (Koujiryuu and Prophecy)

Robin,

My apologies for not having replied until now.. thank you so much for the reply & the perspective, it does help! I have been reading about both almost simultaneously and that explains my confusion.

Have had an interest third eye meditation for a while due to some experiences I've been

having and my search led me here. Trying to learn how to control it more (the experiences and the energy) as well as lessen any unintended effects.

Love that this place exists & am grateful to have received your reply ~

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The Nature of True Intent (Koujiryuu)

The Nature of True Intent

or

Misconceptions of the Aspiring Mystic

A brief essay on correct focus, correct intention (yi), and subsequently, correct energywork.

By Koujiryuu © 2005 Not to be reposted without permission.

Introduction

This essay attempts to address what seems to be a common problem: misunderstanding the nature of intention as it applies to esoteric energywork of any kind. While I'm writing once again from the standpoint of a Chinese qigongist and internal martial artist, I'm also speaking from the position of a kundalini yogi and hermetic scholar.

Within Daoist-Internal art derived qigong, there exists a concept known as yi. Now, yi can translate to many things: mental-intention being the most fitting one, the symbol has similarities to the kanji for the number 'one', as well. This refers to a moving synergy with

the cosmic consciousness - brahma - dao and a unified, purified sense of intention with movement and etheric energy (qi). This sense of "empty mind", or wuwei, is acting from a state of void, blanked out mind where energy goes where it needs to and accomplishes intent based on the motivation of the individual. It is often said in the internal martial arts, "An adept raises his hand, and the qi is there". There is no visualization, no imagination, just movement and actualization.

Therefore, the purpose of this essay is dualfold- to refute the common assumption made by younger aspirants that imagination, anger, and visualization move energy; and to lay out traditional and commonly accepted alternative methods of accomplishing action with energy.

Induced Delusion

The mix of the three traits above: imagination, anger, and visualization eventually leads to a phenomena known as qigong psychosis, which is classified now in most books discussing psychological diseases. The child, usually influenced or inspired by Japanese Anime cartoons, develops a fetish for "power" and attempts to practice a bastardized version of Chinese internal martial arts. I've personally seen this lead to extreme, absurd claims such as the ability to fly, throw "fireballs", and even "transform" into golden haired warriors. Thankfully, this kind of thing is now on the outskirts and definitely isn't the norm around bigger sites online, and certainly isn't even mentioned or widely practiced in most serious, offline metaphysical communities.

"Most qigong is a combination of either specific is static posture or physical movement coordinated with specific respiration and specific concentration or visualization. Therefore, we can say that qigong affects the flow of qi in the body, and specific mental-emotional states are evoked by and correspond to specific directions of qi flow. Thus it is easy to see that erroneous qigong can cause abnormal flows of qi in the body which then causes an uncomfortable, even pathological mental-emotional state."

"In addition, if one disturbs the free flow of the qi mechanism, for instance, by absorbing more qi than the body can freely diffuse and circulate or by accumulating and concentrating the qi in a certain area of the body, this may easily lead to qi stagnation. If this qi stagnation endures, depression may transform fire, and fire flaming upward may harass the heart spirit. Depressive heat may also damage and consume yin fluids, thus giving rise to ascendant hyperactivity of yang, vacuity heat, and/or internal stirring of wind." -Bob Flaws, Dipl. Ac. & C.H., FNAAOM

Now, in the sense of martial arts, if you are hitting someone or something and want more power, all that is needed is to learn a martial art- proper technique- and practice striking a lot! Eventually, through intention to move energy (into the target) one learns how to produce a cultivated, refined, deadly strength through methods such as fa jing, or "explosive power".

In the Daoist mindset, intention is yi- which is born from shen, the intellect/spirit. Therefore, yi is a result of mental discipline, focus, intent to accomplish a specific act, and a psychospiritual movement of the life force currents all around us. One can then see how visualization is not necessary; the primal soul is doing the work, as opposed to the brain and optic nerves.

You can picture things in your minds eye', conceptualize endlessly, and do all kinds of ritual, but will the energy move in any large amount minus proper intention? Doubtfully. It is only when a strong intent is in place that energy can truly manifest powerfully.

The Components of Proper Intention; True Yi

A famous Taijiquan adage reads: "Yi leads Qi, Qi leads Jing and Jing leads your opponent." This applies mainly to the fighting arts, particularly the internal arts, but it could also be applied to any form of energy work if it were simplified to become: "Yi leads Qi."

To makes things more clear for those practicing other methods of energetic manipulation and cultivation, I'll present two more sayings relative to firstly magic(k) and secondly psionics:

"Volition leads magic(k)al current."

"Intention leads psi energy."

Alright, now that we've established the idea that the dominant force in manipulating energy within any paradigm is indeed intention/volition/"yi", we must further break down and define those words in order to be able to attribute further traits to psychospiritual intent.

intention (P) Pronunciation Key (n-tnshn)

n.

A course of action that one intends to follow.

1. An aim that guides action; an objective.
2. intentions Purpose with respect to marriage: honorable intentions.
3. Medicine. The process by which or the manner in which a wound heals.
4. Archaic. Import; meaning.

volition (P) Pronunciation Key (v-lshn)

n.

1. The act or an instance of making a conscious choice or decision.
2. A conscious choice or decision.
3. The power or faculty of choosing; the will.

(courtesy Dictionary.com)

Pinyin Transliteration: Yi

Wades-Giles/Yale Transliteration: I

Translation: "Intent", "Mind-Intent", "Intention", etc.

Intention as it relates to energywork comprises and is defined by many things. The absolute most simple expression of psychospiritual intention exists in the action of moving energy from point 'a' to point 'b'. This can be moving energy from a plant to a point in the air; it can be moving energy from the ground, into the feet, to the hands; and so on, and so forth. The act of expectation and purpose of accomplishing something manifest through the will of the adept is varied in form and expression; as the nature of the desired results changes, so must the intent of the practitioner.

Therefore, our first and most fundamental component of intention is motivation. What do you want to accomplish by moving energy? Why do you want or need to accomplish this? It is only by asking ourselves these questions that the next component can be understood and applied. Asking these questions before any energy work is beneficial, to establish why you need to do energywork in the first place; another means of accomplishing your ends may be more fitting and effective.

The next component is willpower. The defining aspect of an individual's action is his or her own will behind the action. If the will behind an action were to change, the action must change as well. In this same manner, the will to move energy moves energy. Focusing on a specific point in the body or outside of it and intending to move energy to that point for a prolonged period of time will cause exactly that to happen. Specific willpower actualizes similarly as well, as in the intent to heal or cause harm with energy.

The component of intention I'll mention next is emotion. Although not always necessary, emotion can be a very powerful ally when applied in intention. Healing someone would be impeded by any angry or malicious feelings towards that person; it would be amplified greatly in its effectiveness by feelings of love for them. Likewise, will the feeling of universal love during the execution of a right cross to someone's nose be appropriate or helpful? Unlikely. Emotion amplifies and enhances the effects you can achieve with energy use greatly, assuming the emotion is genuine and applicable to the operation being commenced.

The final component of intention is less a component and more of a given: action. As you channel the energy and employ intention correctly, action is taking place in and of itself. Therefore, it only stands to reason that action must be a component of intention, for without action, we wouldn't be doing anything with energy to begin with!

All of these aspects of intention are of equal importance to each other, and when combined properly result in a developed psychospiritual control mechanism that is

fundamentally necessary for energetic actualization of any type. Without intention, energy does not move or do anything. Visualization falls quite short when contrasted to a developed intent.

Visualization vs. Intention

Visualization is defined as a mental focus on the replication of images. This commonly manifests in what is usually referred to as the "mind's eye"- you imagine a green sphere with your eyes closed and you will "see" a green sphere.

Now, using the above example, does that green sphere actually exist? Only within the spectrum of your own thought patterns. This in itself does have merit and purpose within energywork because what you visualize does exist on some basic level- if merely temporarily- and therefore it can be effectively used as a medium of energetic expression once the trainee reaches a certain level of adeptness within his field of practice, and has developed the ability of intention adequately.

However, because of the nature of visualization, that is- being personally exclusive and partially dependant on the inherent capability of the practitioner to visualize - it is unsuitable for basic energywork. Why?

Visualization does not equal intention. When you have intention, you have a means and an active method for the manipulation of etheric force(s). When you have visualization, you have a mental image. That's it.

Visualization can be an aid to intention, as in sigil magic or meridian systems for conducting energy flow. However, both of those would be more accurately termed 'conceptualization'. It is a common misconception to believe that visualization is intention in and of itself.

Intention, as defined above, works on a primal 'soul' or etheric body level. It offers a means of moving and manipulating energy while being 100 percent positive that what you want to happen is indeed happening. There isn't any guesswork involved, being unsure of your desired results' manifestation, assuming what you intend to do is verifiable in some way. This isn't so for visualization, which once again is personally exclusive (only you see what you are visualizing, excluding the ability of clairvoyance for simplicities' sake).

Finally, while visualization is an effective means of strengthening intention, I feel I've made it quite clear what the difference between the two is and why intention is clearly superior to the fallacious implementation of imagination.

Psychophysical Perception vs. Intention

Psychophysical perception, otherwise known simply as "feeling", is a doctrine of energywork put forth by those who believe that "feeling" everything "happening" is the way to properly manipulate energy. Of course, this couldn't be farther from accuracy.

While perceiving energy moving and conforming to your will is necessary for energetic practice, it isn't intent. In much of a psychosomatic method, some people fool themselves into believing that energetic action is occurring when it simply isn't.

Psychophysical perception includes within it all five senses, not just the sense of touch. Just as easily as a lot of authors would tell you to "feel", would they also tell you to "see". This is equally erroneous and ridiculous and doesn't conform to the established principles of any form of esoteric practice as developed by past practitioners of great reknown.

Some examples of this:

"Feel the energy flow to your hands", "Feel the aura around you strengthening", "see the construct take form", "feel yourself healing the other person", "see those dots fading from their glow", etc.

The fundamental error committed by those who hold true to such statements exists in the base negation of the principles outlined above. That is, intention leads energy, in particular. Part and parcel of moving energy through intent is feeling the energy moving and/or feeling the results of what you intended to do; this feeling by itself does not equal actualization. Feeling is a method of perception, not a medium of intention, and focusing overtly on the feelings energy work inspires (usually mellow heat or tingling sensations) detracts greatly from the exertion of willpower. If the feelings are what is being focused on, naturally the end result is neglected!

The only exemption allowed for lies in the domains of empathy and telepathy. The reasoning for this is beyond obvious and unneeding of my further elaboration.

Feeling energy taking form and doing something is very far removed from willing energy to take form and accomplish something.

Conclusion

This essay has been a long time coming. I hope it has served to clear up many common misconceptions efficiently and within reason and logic. If you disagree with the majority of the essay, thank you for reading; you are probably exactly the kind of person I had hoped to reach. Regardless of that, I sincerely hope my writing has inspired thought and contemplation at the very least, and change towards the principles presented at best.

Until next time.
~Koujiryuu

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[Chi and Martial Arts Dictionary \(Koujiryuu\)](#)

[Chi and Martial Arts Dictionary](#)

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I've noticed lately that a lot of terminology used on the site could stand to be defined, so here it is: The Veritas Academy's Chi&MA dictionary, along with pronunciation where applicable. Enjoy.

Ai: Translated as "harmony," this term is most commonly associated with aikido, where one combines their energy with that of their opponents.

Aiki: "Harmony meeting." When one combines an opponents' energy with their own for control.

Aikido: A martial art developed by Uyeshiba Morihei in the 1930's. Based on aikijutsu, aikido is considered a non-aggressive art, using the opponents' energy against them.

Aikijutsu: "Technique of harmonious spirit." A branch of ancient jujutsu from which aikido was developed.

Aite: "Opponent" or "partner." An adversary in a contest.

Antei: "Balance," "stability," or "equilibrium."

Ba Duan Jin (pa*doo*on*jeen)- Literally "8 pieces of brocade", A series of 8 zhan zhuang postures reknown for the ability to sink the qi into the dantian

Bagua or Pa Kua (pa*koo*ah)- 8 Trigrams

Baguazhang or Pa Kua Chang (pa*koo*ah*jang) - "8 Trigrams Palm", a martial art

Bo: A wooden staff approximately six feet long. It is one of the five weapons systematized by the early Okinawan developers of te (hand), and originated with the poles used by farm people to balance heavy loads across the shoulders.

Budo: "Military way" or "way of fighting." A generic term encompassing all of the Japanese martial arts, which are largely 20th century offspring stemming from concepts that can first be positively identified about the mid-18th century.

Chakra- "Organ" of qi, place where qi can be refined within one's body or an area of great concentration of qi. Sanskrit, used primarily in psionics and yoga.

Chiang: "Spear." One of the major Chinese weapons practiced in wushu.

Chi sao: "Sticking hands." An exercise used in Wing Chun kung fu that develops sensitivity to the hands and arms.

Choong sim: Center of gravity.

Do: "Way" or "path." When this term is used as a suffix to a particular style of the Japanese martial arts, it is indicative of more than just a means of combat. Do indicates a discipline and philosophy with moral and spiritual connotations, with the ultimate aim being enlightenment.

Dojo- A Japanese-style training centre, where martial arts are taught

Dojang- Korean equivalent of a dojo

Hara Kiri: Ritual Japanese suicide with a knife, practiced by the samurai warrior. This phrase is the informal word for seppuku.

Iai- sword drawing. The first character, I, suggests coexistence of body and spirit whereas the ai is similar to the character in aiki.

Iaido- The way of drawing the sword, often coupled with kenjutsu.

Jo: "Staff." A four foot long wooden staff.

Jujutsu: "Art of gentleness." Literally, the technique or the art of suppleness, gentleness. All of these terms, however, represent a single principle, a general method of applying a technique using the human body as a weapon in unarmed combat. Also known as jiu jitsu.

Jutsu: "Art." A term linking a fighting method with the bugei, or martial disciplines of war, rather than with the sporting or aesthetic practices of modern Japan.

Karate: "Empty hand" or "China hand." An unarmed method of combat in which all parts of the anatomy are used to punch, strike, kick or block.

Kundalini - Energy located in the muladhara, passes through all 7 chakras and reaches crown, known as ascension of kundalini. Rises through Sushumna: nadi, located in the centre of the body. It is also the nadi on which the chakras lie.

Judo - The Way of Gentleness, a way of combat emphasizing throws and joint locks instead of strikes.

Ken - sword, the first character in the title kenjutsu and/or kendo. Please note, however, there are at least 30 words for sword in the Japanese language, which include katana, tachi, wakizashi, daisho, bokuto, tosu, tanto, aikuchi, and many others.

Kendo - The way of the sword.

Kenjutsu - The technique/system of the sword, swordsmanship.

Kiai - "Spirit meeting." A loud shout or yell of self-assertion most common to the Japanese and Okinawan martial disciplines.

Kwoon - A Chinese-style training centre, where kungfu is taught

Kung fu: A generic term for a majority of the Chinese martial arts. Kung fu has two major divisions. The southern styles display a clear preference for techniques of strength and power, whereas the northern styles employ soft, open movement.

Liu He Ba Fa Quan (lee*oo*hey*bah*fah*choo*won): Also known as "Water Boxing" or "Six Harmonies and Eight Methods Boxing", is referred to as the fourth internal system of Chinese Kung Fu.

JKD - Jeet Kune Do, the art developed by the late Sifu Bruce Lee, emphasizing fluidity

and an "anything goes" mindset

Jin, Chin, or Jing (jeen)- Literally "essence". The sexual energy in the body, centered in the spleen or sexual organs, which can be refined through zhan zhuang and applied in internal martial arts like Taijiquan, where it is literally called "force" or "power". Chinese ideograms can have more than one meaning, unlike English words. One of the Three Treasures

Kwoon - A Chinese-style training centre, where kungfu is taught

MMA - "Mixed Martial Arts", the style of fighting usually used in NHB matches

Meridians - Passageways in the body that qi flows through, often similar to nerves.

Mu: "Nothing." The Zen nothingness or emptiness. This principle is often used in the Japanese martial arts to make one clear in the mind of all thought so the body will respond instantly to any situation.

Nadi: Sanskrit synonym for "meridian"

NHB - "No Holds Barred", fighting matches with the only rules being no biting or neck locks

O sensei: "Great teacher." The honorific prefix "o" attached the word sensei indicates respect and acknowledgement of the chief instructor of a system. Most commonly associated with Uyeshiba Morihei, founder of modern day Aikido.

Reiki - Japanese discipline of energetic healing, and argued by some, a method of indirect kundalini ascension.

Ryu: "Way," "school," or "method." A term used as a suffix after almost all styles of Japanese and Okinawan martial arts. Ryu basically means a formalized martial tradition under an established teacher and school.

Qi, Chi, or Ki (chee/kee)- The life force energy that exists in anything and everything, and makes the cosmos tick

Qigong or Chi Kung (chee*kung) - Literally "breath work", a Chinese form of energy manipulation

San Bao (san*bow) - Three Treasures of Man. Shen, Qi, and Jing

Samadhi - Enlightenment as per Hindu beliefs [subdivided bikalpa and nirbikalpa which mean partial and total respectively]

Seven Stars - head, shoulders, elbows, hands, hips, knees and feet

Siddhi - Supernatural ability achieved down the line of spiritual practice.

Shen - Spiritual Mind. One of the Three Treasures

Tae kwon do: "Way of hands and feet." The primary form of Korean unarmed combat, named during a conference of chung do kwan masters in 1955. It is considered the most popular martial art in the world.

Taiji, Tai Chi (tie*chee)- Great Ultimate. Yin-yang

Taijiquan or Tai Chi Chuan (tie*chee*chwon) - "Great Ultimate Fist", "Grand ultimate fist." An internal system of kung fu, also called soft boxing, characterized by its deliberately slow, continuous, circular, well-balanced and rhythmic movements.

Tan tien: "Sea of chi." The psychic center located just below the naval, which protects the center of gravity and produces a reservoir of force upon which to draw. Also known as "tan den."

Tao or Dao (dow) - (Natural) Way, Way of the Universe

Wing chun: "Beautiful springtime." A form of Chinese kung fu that centers around strong linear punches and centerline movement.

Wushu: "War arts." A highly gymnastic, traditional sport-like artform characterized by several styles.

Xingyiquan: A northern Chinese style created by Yue Fei during the Song dynasty. This internal style contains short simple forms and is based on the five elements of Chinese cosmology.

XMA - "Xtreme Martial Arts", characterized by flipping kicks, and lacking practicality

Zen: The discipline of enlightenment related to the Buddhist doctrine that emphasizes meditation, discipline, and the direct transmission of teachings from master to student.

Zhan Zhuang (jon*joo*ong)- Literally "Standing Stake", a series of standing postures to develop internal power

Thanks to forum monkeys Silver_Archer, Talyn, Ankh, and Alhireth-Hotep for some of the definitions.

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Hi;

New to forum!

While in China --We did not have the letter P!

so the term pa gau is not authentic but a slang & not china made!

B was the letter! BagauZhan is correct!

I was at the Cloud Forest Temple learning Gung fu!Or Hard work if you will!

If I say Gung fu hot! I'm a cook!

I was Gung fu Hoquan or Hochau--fight style of the Monkey! :cool: :cool: :cool:

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What is Reflexology?

Reflexology is a technique of diagnosing and treating problems in the body by massaging certain parts of the body. It is a form of acupressure, but is performed more so on the feet, hands or ears.

History

Although not the most interesting thing, I think looking at the history of reflexology will allow one to come to better terms with it.

Reflexology's history is not fully known, but it definitely has a long history starting in the far past. Most ancient cultures seem to have used a form of reflexology to balance the bodies' energies and heal others. Some say it first originated in China around 3,000BC, others say it originated in ancient Egypt, around the same time. These two are the most common views although there are others such as being developed in ancient Peru by the Incas. The most known sample of reflexology is in Egypt in the form of artwork, created around 2,300BC.

However, like most things, over time it has changed and modern reflexology is unlike that which the ancient Egyptians or Chinese likely used. Modern reflexology is mainly based on work from two physicians called Dr. William Fitzgerald and Dr. Joe Riley who 'tampered' with the idea, and of a physiotherapist called Eunice Ingham who turned the ideas into a workable therapy. Since then it has continued to flourish and has now become a common form of therapy across the world, where it can be studied and an actual degree is required in some places to practice it.

Basic Theory

Reflexology relies on the belief that the body is made up of 'energy pathways' called meridians. Now there are thought to be 12 main meridians (in the TCM) or 8 main meridians (in the Daoist belief). Truly I don't think it matters too much, however I prefer the Daoist belief, however since this is more so a TCM 'technique' I think it will be more appropriate to use their ideas. Ok, so in Traditional Chinese Medicine there are 12 main meridians in the body (plus two ones corresponding to 'unrecognized organs', i.e. conception and governor vessel), these meridians all correspond to different organs and

are named accordingly. They are as follows:

Small Intestine

- Is a yang meridian.
- This meridian travels from the finger tip to the outside of arms and shoulders, heads towards the nose, then back and ends at the ear.
- The small intestine separates the impure and pure.
- This meridian is associated with the small intestine (big surprise, I'm sure!)

Triple Heater

- Is a yang meridian.
- This meridian travels from the finger tip, up the outside of the arm, up the shoulder and neck and ends at the eye.
- The main function of this meridian is protection, it maintains harmony between the heart and lungs, stomach and spleen and bladder, kidney and liver as well as controls the immunity system and metabolism.

Large Intestine

- Is a yang meridian.
- This meridian travels from the finger tip up the inside of the arm and shoulder up the middle of the neck and stops at the bottom, where the nose begins.
- This meridian's main function is inducing vitality and elimination.
- It is associated with the bowels, skin, nose and sinuses.

Urinary Bladder

- Is a yang meridian.
- This meridian travels from the outside of the foot, up the inner back of the leg and joins at the bottom of the spine where it goes into the body to connect to the kidneys and bladder, it also continues up the back, over the head and down the forehead and ends at the eyes.
- This meridian's main function is purification.
- This meridian is associated with the urinary system, water metabolism, bones and teeth, ears and the spinal column.

Gall Bladder

- Is a yang meridian.
- This meridian travels on the outsides of the eyes and loops around the head a few times before descending down the back of the head and neck, and then travels down the sides of the body and ends at the 4th toe.
- This meridian's main function is body movement and judgment.

- This meridian is associated with the gall bladder and eyes.

Stomach

- Is a yang meridian.
- This meridian travels from below the eye, around the cheek and lower mouth, down the front of the body then passes through the diaphragm, enter the stomach and connects with the spleen, then down the leg to end at the second toe.
- This meridian's main function is nourishment
- This meridian is associated with the stomach and upper digestive area, mouth and lips and breasts and ovaries.

Lung

- Is a yin meridian.
- This meridian travels from the inner shoulder, down the inside of the arm and ends on the right side of the nail in the thumb.
- This meridian's main function is vitality, in taking of energy and accepting new influences.
- This meridian is associated with the lungs, nose and skin.

Pericardium

- Is a yin meridian.
- This meridian travels from the chest through the pericardium (little 'bag' which holds the heart) down the diaphragm to the abdomen. As well as traveling 'externally' from the chest, down the arm and finishes at the third finger.
- This meridian's main function is circulation and metabolism.
- This meridian is associated with the pericardium, heart, arteries, vein and blood pressure.

Heart

- Is a yin meridian.
- This meridian travels from the armpit, down the arm and ends at the pinky finger.
- This meridian's main function is awareness and how we interpret our environment.
- This meridian is associated with the heart, tongue, sweat and the central nervous system.

Spleen

- Is a yin meridian.
- This meridian travels from the tip of the big toe, up the leg and body then at the chest falls down into the lower armpit area.
- This meridian's main function is nurturing, transportation/transformation of energy and

reproduction cycles.

- This meridian is associated with digestion, appetite, menstrual cycle and blood control.

Liver

- Is a yin meridian.
- This meridian travels from the big toe, up the top of the foot, up the shin area of the leg, then at the knee turns back up the inner leg, continues up the body, head outward towards the edge/beginning of the rib cage then turns back to the middle of the body, ends about halfway up the ribcage.
- This meridian's main function is detoxification and harmonizing emotions.
- This meridian is associated with eyes, liver, storage and detoxification of blood and the muscular system.

Kidney

- Is a yin meridian.
- This meridian travels from the underneath of the foot, around the ankle up the inner-back of the leg, then up the body, parallel to the conception vessel then near the beginning of the rib cage diverts away from it and finishes at the top of the ribs.
- This meridian's main function is willpower and also governs reproduction.
- This meridian is associated with the kidneys, hormones, energy level, water metabolism, ears, bones and teeth and the lower back.

These meridians will be useful if one wants to move on from reflexology to full body acupressure or acupuncture etc. however most reflexologists do not seem to talk a lot about the meridians and instead use the term zones. The body is divided up into ten zones, five on either side of the spine. These cover the whole body and start/end at each finger or toe and relate more or less so to ten meridians of the body.

The energy within the meridians or zones should always be flowing to maintain health, any concentrations or imbalances in any part of the body cause problems (one reason why RadKi can be so devastating to a person's energetic body, since it relies on concentrating energy and often just moving it about anywhere, even against the normal flow of energy). Different meridians have different ways which the energy should flow. Basically the energy flows from the outside of the feet and legs up the body and down the outside of the arms, while the inside of the arms energy flows up and then down the inside of the body. Anything against this flow slows down the energies speed and the slower it flows the less healthy you are likely to be. So since the body is divided up into zones it makes it easy to tell where to massage for a particular organ etc, for example if we wanted to massage the liver you could follow where it is in the body down to the sole of the foot and it ends up being in zones 5, 4 and 3 of the right foot, since it is a large

organ etc.

Along with this, the various meridians also have times when they are more receptive and active, meaning working on those meridians at those times will usually be better, but of course for that you would have to wait all day and massage a different point ever couple of hours, surely not using time well, however I will display each one's 'time' to make this article more complete.

- Liver = 1 a.m.-3 a.m.
- Lung = 3 a.m.-5 a.m.
- Large Intestine = 5 a.m.-7 a.m.
- Stomach = 7 a.m.-9 a.m.
- Spleen = 9 a.m.-11 a.m.
- Heart = 11 a.m.-1 p.m.
- Small Intestine = 1 p.m.-3 p.m.
- Urinary Bladder = 3 p.m.-5 p.m.
- Kidney = 5 p.m.-7 p.m.
- Pericardium = 7 p.m.-9 p.m.
- Triple Heater = 9 p.m.-11 p.m.
- Gall Bladder = 11 p.m.-1 a.m.

Another important basic to know is that the body is made up of polarities, like all things in this world. These polarities being electrical (positive) and magnetic (negative). The right side of the body is electrical and the left side magnetic, except for the top of the foot and back of the hand, then these are reversed. This is mainly looked at when giving the massage depending on what you want to achieve by the massage. Electrical is active and so has a stimulating effect. While magnetic is passive and has a calming, sedative effect. I'll go over how this can be used in application after. Along with this, the right side of the body represents the past and the left side the future. Therefore, while giving a treatment one is supposedly meant to start with the right foot/hand etc, then move on to the left, since it is believed that many problems may come from traumatic experiences etc in the past and these should be dealt with before true healing can take place and a better future realised.

The energy body of a person usually shows all the problems that a person might physically have. Many illnesses that become apparent in the body are first apparent in the energy body of a person, sometimes quite a while before it actually manifests itself and becomes known to the individual. You can liken the energy body to a coat surrounding the physical body, as a needle comes into contact the first thing it pierces is the coat before it finally reaches the body. Due to this it is possible by using reflexology to determine any near illnesses that the patient might experience and to use the bodies natural healing powers to get rid of it before it has time to manifest itself.

Reflexology works by controlling the flow of energy in the zones. By firmly pressing a

point, the energy is stimulated and directs itself to the area that the point corresponds too. Different types of pressure are believed to have different effects on the energy, like using different hands etc. Scientifically speaking, or so specialists say, reflexology is stimulating nerves in the body, some nerves which can be pretty long. Some end up at various organs etc, and so produce an effect when pressure is applied to them. Another belief by some practitioners is that the reflex points, when stimulated lead to a release of endorphins which is why the pain stops. However, I think it is more than a pain relief, but actually 'cures' the problem, rather than hide it from view.

Uses of Reflexology

There are many uses for reflexology, it is mainly used for relieving pain and treating digestive problems, stress and tension, colds and flu's, asthma, arthritis etc, etc. As said before it can also be used to predict illnesses that may arise and then prevent it from manifesting. However there are a few things which reflexology is believed to be inappropriate for, these are: diabetes, some heart disorders, thyroid gland disorders, inflammation of the veins. Some also believe it is not suitable for pregnant women to be given a reflexology treatment. Of course, reflexology will not get rid of a problem that requires surgery. Other than those few things, basically every other illness is believed to be able to be overcome by having reflexology, over certain amounts of time etc.

Practical Application

Preparation

This is where the theory will be put in to use. I will say that although most forms of reflexology are similar in practice, some also have little variations or additions that fit the reflexologists well. I am no exception and before I start saying 'how to' give reflexology treatments, I will say that all I know is learned purely from reading and practice, I have not been directly taught applications of reflexology by any person, other than one of my friends mom's who has showed me a bit, so I'd recommend not taking all this as the 'only way' since I learned all I know from one person, reading and practice. Now onto how I believe one should give a reflexology treatment.

The first thing I would recommend the practitioner do is to find a soft brush, if you can and use it to scrub the soles of your feet and palms of your hands, quite vigorously until they turn bright red, do this daily. This does two things, the first of these being lightly stimulating all of the reflexes on your hands and feet, obviously something quite healthful to the body if done frequently enough. The second thing, which is actually the main focus for this is that it removes dead skin cells off the surface of the palms and soles. The soles of the feet and palms of the hand have some important energy centres in them, the soles usually take in energy and the hands release energy. By scrubbing your soles and palms you allow this energy to be taken in/given out much more easily,

along with this the pores are able to breath, which means less stress on the lungs and kidneys etc. Since they remove waste as well in the process. This is not so much a reflexology technique as it is a way to get a better, more healthful energy flow through the body, call it a preventive medicine if you will. Someone with 'higher energy levels' is much more likely to give a good treatment than one with lower.

Another good thing that I think should be done daily, which only takes about 1-2 minutes is stimulating reflexes that are on your head. There are a lot of reflexes on your head, due to the 'fact' that all the zones end at the head. There are basically four ways that one can stimulate the reflexes on their head.

1.This is merely massaging all of the head with a gentle, circular motion, you should press past the skin and to the bone and do it over the whole head, this way takes longer than the other, faster versions.

2.The way is the way I most enjoy, it is simply putting your hand into a fist or use your fingers and gently, but quickly tapping all over the head for about 1 minute or so.

3.This way is also quite a good way, you grab handfuls of hair and lightly pull them.

4.This way is something a lot of people *should* do daily, brushing your hair. Although when brushing you should press just hard enough so that it is felt on your skull.

All of these techniques do different things to the body, although some more similar, 1, 2 and 4 are the most similar. Those three for the most part increase/speed up the flow of energy throughout that part of the body being stimulated. While the 3rd way enlivens the glands and organs in the body more thoroughly.

Do 1 or 2 of these everyday along with the scrubbing and you will over time develop a healthy body and plenty of energy (If you do not do too many other things that are detrimental to this process). I recommend always doing the 3rd one with one of the others.

Along with being used on yourself these could also, perhaps more so the head 'massage' be done on a patient at the beginning of the treatment.

Massaging Techniques

The first thing one should know when doing reflexology is that you are not working on the skin in the massage, but more so pressing into the bone area, to achieve maximum stimulation of the reflexes. So the pressure should not be light and ticklish but actually quite firm, but relaxing at the same time. Only through practice will one find this right amount of pressure and it varies from person to person.

There are a few different massage 'techniques' that I use when giving a treatment, I will

give some of them here.

1. Pivoting: The most basic technique is to use your thumb and press onto the reflex/area you want to stimulate, while keeping the pressure even move it in slow circles.
2. The thumb can be rocked, from the tip to the first knuckle below the nail, this is also a form of pivoting and is often used with the above technique. Both the 1st and 2nd technique are useful to relieve pain and tension from an area.
3. Stroking: This is basically stroking an area with two thumbs, causing some light friction, it is often used over the whole sole of the feet and stimulates blood circulation and relaxes, this is usually the first technique used on the whole foot before more direct stimulation.
4. Kneading: This is when one balls the hand into a fist and uses the second joint knuckles of the fingers to apply pressure to the foot. While applying the pressure move the knuckles side to side etc, like you were kneading some dough.
5. Basic Pressure: This is just applying pressure with the thumb tip to a point on the body, for a small amount of time, then it is usually released and repeated several times, depending on why one is using it. If one were doing zone treatment (which will be the first 'kind' of treatment I will go over) it would be referred to as finger walking.

The knuckle of the middle or index finger can easily be exchanged for the thumb in the above techniques, although thumb is more preferable the knuckle does its job quite well and is often used if your thumb becomes tired, which after 30 mins plus is quite liable to happen.

Identifying Problem Areas

I find strong energetic problems in the bodies of most people, is actually quite common. They are actually quite easy to find, more so if you try looking for some on your own body, in my experience the feet seem to show them better. To go about finding any problem spots all one has to do is use their thumb and gently press all over the foot, looking for any areas that feel different to others, often they may be softer compared to others or quite numb. If doing this on yourself it is even easier because a light pain may become apparent varying depending on the intensity of the problem.

Beginning Treatment

All treatments should begin with a fast rubbing of the area being treated, feet for example. Rub with either the hand, or a brush. What this does is, like said before open the pores etc, but it also allows the blood circulation in the foot to increase, as well as the energy, meaning that the treatment will be more effective.

You may also like to start with the basic head techniques given before.
The person receiving the treatment should be as relaxed as possible.

Zone Treatment

Zone treatment is the basic overall treatment, this is usually done the first time a person is given a reflexology treatment. It works all the zones equally and while doing so the reflexologists may find any problem areas that may need attention after the zone treatment, or at another session. It is a very simple technique and usually only involves the 5th technique I provided, finger walking.

The first thing is that one should know why the patient (or themselves) wants to have a treatment. Do they/you just want to relax a bit, or do they want to stimulate their energies to achieve better health. If the main concern is relaxation then one should use the left hand when massaging, being as it is magnetic and causes calmness and relaxation, if one wants to stimulate their energies then one should use their right hand being as it is electrical and has stimulating properties.

Once you have chosen what the reason is for the treatment you can begin. Using the hand corresponding to what wants to be done start pinching the top of the big toe on the right foot, or the thumb of the right hand, if working with the hands (remember that the right side of the body should always be treated first, as it relates to the past). This is using a variation often called the C-clamp, as your thumb and finger form a C shape, the finger supports the toe while the thumb applies the pressure. Hold this pressure for about 30 seconds then release it. Now move down the middle of the toe repeating over all areas of the big toe, holding for about 30 seconds then releasing pressure. Maximum attention should be paid to the big toe, I consider it very important in reflexology, as it is where the pituitary, pineal, medulla and hypothalamus are located. Once the big toe is treated move downwards following the 1st zone, use the free hand to support the back of the foot and use the thumb (or knuckle) of the selected hand to apply light pressure. Continue to move down the zone using this 30 second pressure, then release. When you finally arrive at the end of the heel, use the C-clamp in the 'skin' area between the big toe and the second toe, again for 30 seconds. Then go to the beginning of the second toe, using the C-clamp, pinch the top of that toe as well and continue downwards. Continue this on the whole of the right foot and then left foot.

While doing the treatment make a note (mental or written) about any areas which feel different to others, or which the patient says hurt. Some like to make the treatment more overall by first using their right hand and then re doing the treatment with their left hand. If one were to do this one would start with the right hand then work the right foot to left foot, then repeat with the left hand. This would firstly stimulate the energies of the patient and then relax them. Others may want to relax the patient first then stimulate the energies, while some others may want to knead the foot at the end of the treatment. All personal choice.

The above treatment should take around 30 minutes-1 hour, if you stick with the 30 seconds and cover every part of the sole on both feet.

I would recommend trying to perform this on yourself at least twice a month, preferably once a week if able to.

Reflex Treatment

Treating the reflexes is the most common treatment, being as most patients do go to see a reflexologist to help deal with a certain problem. From the name it is easy to tell what this treatment is. It is basically stimulating specific reflexes on the foot/hand etc, to help relieve a certain problem. There are many reflex point charts on the internet or in books that one can easily find, some have slight variations, however most have the points in around the same area. In my experience I have found that some people do indeed have some differences in where the reflexes seem to be, the one I've found best suited, at least for my body is one from a book I read when I first became interested in reflexology, the chart for the hands and feet are provided below. (This chart is not the one I commonly use, I decided, due to some problems I will not scan it and put it up etc.)

When one has chosen what problem one wants to heal, you can look at the above chart (or another that may suit you better) and see what reflex points would most likely be suitable for your problem, if you have a stomach ache, massage the stomach reflex etc.

There are a few reflex points that I believe are very important to massage daily as well as on all patients who come to you, even if they do not actually have 'much to do' with the actual problem. These reflex points are:

- First and foremost the endocrine glands (pituitary, pineal, thyroid, parathyroid, thymus, adrenal, pancreas and testes/ovaries.) As a note the adrenal gland should not be stimulated too much, for reasons most should know as well as that it is very close to the kidney reflexes and so you may accidentally over-stimulate the kidneys.
- The brain.
- And finally the spinal reflex, obviously the spine being (according to me) one of the most important structures in the body, controlling most of our nervous system, holding us up and being the place where the 7 main chakras are located.

Sample Treatment

I will now present a sample treatment, so one may see how one may go about actually giving one for a specific problem etc.

Now let's say that someone is complaining about breathing problems recently, there are a few things that one should do.

- First and foremost you should ask more precisely what the problem is, where is it, are the sinuses blocked, are you having heart palpitations, etc. etc. All this sets up to make sure one can more properly deal with the problem.
- It is also helpful to know the diet of the patient as well as various medical problems they may have.
- Once one has analyzed exactly what the problem is and how they plan to fix it, they should lie the patient down so that they are comfortable, preferably on a couch, bed etc, perhaps with pillows etc. The whole treatment should be relaxing, I've heard of people having patients go to sleep while they massage, this could be due to great relaxation or maybe just due to getting bored of lying down for an hour or so. Personally I haven't had this experience with anyone so far.
- One may rub their hands together, putting right on left, then rubbing clockwise for 36 times, repeat with left on top of the right hand. This brings energy to the hands to allow healthy energy to flow into the patient (such as why it is important to maintain healthy energy, one does not want to give 'dirty' energies to another)
- Once the patient is comfortable one should start rubbing the sole of the foot (assuming your working on the feet) vigorously (though not too much that it causes pain) this allows energy and circulation of blood in that area to increase, preparing for the treatment.
- Then one should go on to treat, now one should go on to treat the 'most important points, in my view' first of all. These points can be massaged using basic pressure, which should be applied for about 5-10 secs, released then repeated for a total of 3 times. The top of the big toe should be firmly pinched to activate the brain reflex and the knuckle can be moved slowly up the spine reflex.
- Once that is done the body is ready for the actual treatment of the problem.

-Lets say that after asking for more details we find that the patient's sinuses are having problems, often becoming blocked, the patient has a history of heart palpitations and when breathing pain is apparent in the left lung.

- So the first thing (after doing all the above) we should do is open the sinuses, since that is the beginning of where the problem is. Now the sinus reflexes are located at the tip of each toe (apart from big), we want to open them, this requires a more active role so we shall use our right hand.
- Form the 'c-clamp' with the thumb and forefinger of the right hand and firmly squeeze the tips of each of the toes, starting with the right foot, from the little toe.
- Hold the squeeze on each reflex for about 10 seconds, then release for a few seconds and apply pressure again. One would repeat from about 3-10 times depending on the seriousness of the problem.
- After the sinus reflex points have been appropriately massaged we can move on to the lung problem....since it is basically painful we shall for this one use our left hand instead of our right, it being magnetic and sedative.
- Now since it is the left lung having problems we will work on the left foot. Find the lung

reflex and lightly place pressure on it with your left thumb for a period of ten seconds repeating (again like before) a few times depending on seriousness. It is likely that the patient may say it is painful, lighten the pressure a bit and keep working with it, gradually applying more pressure as it becomes less tender/pain lessens. After a good repetitions you can move on (it doesn't matter if the pain hasn't subsided in the foot yet)

- Now we shall do some basic pivoting on the lung reflex with the thumb, make slow circles on the reflex, applying a good amount of pressure and gradually working it, as pain lessens etc. This activates small 'waves' of energy to pass down the reflex towards the lungs, giving healing energy etc. Stop when you feel it has been done long enough.

- Next one will apply gentle strokes with the left hand thumb to the reflex point, creating a light friction. What this does is allows the lungs to relax, like a massage done on the shoulders often has the relaxing feel, relieving tension etc, so this too will do the same for the left lung.

- Many reflexologists will only work with the area where the problem is, in this case, the left lung. However I would in this case also massage the right lung reflex in a similar manner, due to trying to maintain a balance in the body, since imbalances do tend to lead to health problems etc.

- After that we can move on to the heart reflex, again trying to relax it so we use the left hand, and in this case can basically repeat the above examples again, instead though on the heart reflex.

- Now the problem should have been efficiently treated, although something like this may require more than one treatment.

- The end of the treatment should end with brisk rubbing of the feet.

- It is to be advised to the person receiving the treatment, to not eat for about 2 hours afterwards if possible and that they should go and lay in a warm bath, drink a few glasses of pure water. This is all to help with the removing of toxins from the body.

Common Occurrences & Problems

After the treatment the patient may feel queasy, may have a headache, often need to go to the bathroom, in rare cases may even vomit (although vomiting I have not had any experience with). These are nothing to be overly alarmed about, reflexology helps the bodies natural healing powers, it aids the body in removing toxins from itself, of course these toxins have to have a way to get out, which is why someone may go to the bathroom a lot, or get a headache while the toxins try to 'find' an escape path etc. This is why I said the patient should have a warm bath, drink water etc. One should only be alarmed if the problem continues for more than a day or two. In some cases such as these it may be likely that one over stimulated a certain reflex.

However reflexology is in most cases very safe and I have had no problems with it yet, over-stimulating a reflex is usually not too much of a problem and should heal itself out after a few days. One thing I will say is if after stimulating a reflex point for a while the pain does not lessen but increases, STOP, you may cause more problems then you fix.

*~*Before the light, comes the dark*~*

(This article is created by me, Kiwi Kid, and thanks goes out to Darkduck for overlooking it. :))

Logged

"Well, aside from sustaining massive internal injuries in a plane crash, and being chased by the army, the navy, and a troop of girl scouts, yeah, I'm, uh, just peachy."

~DD

February 07, 2006, 11:37:05 AMReply #1

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Author Topic: Swordplay and Energy (by Defender) (Read 16090 times)

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Swordplay and Energy (by Defender)

Article sez: Originally a chatlog, many Veritas teachers took part, although the bulk was done by Defender and Darkduck.

(Many thanks to Tsumaru for putting it in article form. Yay to Tsumaru!)

SWORDPLAY & ENERGY

Darkduck: Defender will first explain the basics of sword bonding through the occult swordplay style. I will then take over, and talk about weapon bonding from Aiki style.

Defender: -Point 1. For these exercises you should use the same sword all the time. That way you form a connection with it.

-Point 2. Please remember that wooden swords are better for the beginner. Not only do you reduce the risk of causing serious damage to yourself and others but also you will find that it holds energy better than metal. Wood was once living, it once contained life energy of its own, hence is easier to work with.

-Point 3. If you lack the necessary experience, don't even try. You will just get hurt.

Exercise 1. This is the most simple but as with all simple things probably the most important. I am working on the assumption that you all have at least a moderate skill and understanding with meditation. If you do not then I am sorry, but you need to learn that first.

The first exercise is very simple, just meditate with the blade. The exact mechanics of this are not important, like all beginning meditations the most important thing is that you are comfortable. However, saying this I would suggest that you have your hands in contact with the sword at all times.

A technique that I personally find useful is sitting cross-legged or on a chair and allowing the sword to rest on my legs - close to the knees but not too close. (You DO NOT want to run the risk of having the blade slipping off your knees onto your foot). Then rest your hands on the sword, one on the blade itself and another on the grip.

From this point, any number of techniques and basic exercises open up to you, but the first and most basic is simply meditating as you would normally do. For me this is the four-fold breath while clearing your mind of all thoughts. Any questions?

Lightbringer (Student): I was just wondering if it's okay to just keep the sword in its scabbard just to be safe. Basically, is contact with the blade needed?

Defender: Well... you could do it with the scabbard on, but it would be less effective. After all it is the blade itself that you are trying to connect with. If it is a safety aspect that is concerning you, then I would strongly recommend getting yourself a wooden blade.

Frozen (Student): Because you don't fight with the scabbard on, do you?

Defender: Exactly. Well actually...fighting with the scabbard on could be a part of...okay, I'm shutting up, sorry.

Talyn (Student): What happens if your hilt is barely able to support two hands? Will this still allow the techniques to be performed correctly?

Defender: Yes the technique can still be performed correctly. If need be then put one hand on top of the other. The point is to establish a good connection and circuit with the weapon, not to be able to use it effectively at this point.

Prophecy: If you are skilled to any extent in establishing links with objects (such as is used for enchantments), then such a link may also be formed with the hand not directly touching the sword.

Defender: Anyway, moving on. Exercise 2 - In my opinion this is the most important. For this one I would recommend holding the blade as you would to fight with it. HOWEVER, should it be a blade that you would normally use 1 handed then I would suggest that you make an exception and hold the grip with both hands. Adopt a traditional softish martial art stance - ie. Knees slightly bent, tongue touching the roof of the mouth etc.

Now, I am assuming that you all also have some experience in the very basic chi exercises; most notably the one where you sense your internal chi and then move it around your body. Well, from the stance you have adopted, assume a state of light meditation as you would tend to do when doing energy work.

Next start moving energy around your body as you would normally do. View this as a sort of warming up, when you have the energy flowing through your body well, then send it to your hands. From here, allow the energy to flow from your hands into the grip of the sword and then throughout the entire weapon. It is important not to send in an isolated and cut off burst, but instead to keep the energy you send into the blade connected to your own body. Nor should you allow the energy in the blade to stagnate, but keep it flowing, as you would the energy within your own body.

Next, extend your aura around the blade. Visualise your aura, then see it expanding to encompass the weapon and hold it there. At this point, the blade should feel connected to you, it has your energy flowing through it and your aura extended around it. Finally for this exercise, extend your mind into your hands, and then finally the sword itself until it is at the very tip of the blade. Hold this for a few moments, then slowly withdraw.

For your first attempt you should now slowly withdraw both your aura and your energy as well. And take a well deserved rest. This is of course the very tip of the iceberg for this topic, but I am short of time and with that in mind would like to now pass over to Darkduck. I will of course continue to elaborate on these exercises soon and would like to announce that Prophecy's excellent article on the subject might soon be available.

Darkduck: ^^ Ahh...Hello everybody. Might I get a round of applause for Defender's excellent class, it was very good. ^^_

Class: *applauds*

Darkduck: Well then. Sword bonding, from a different approach - Aiki. As you all undoubtedly know, Aiki stands for harmonious energy. Or, more literally, even the 'love for energy'. It is not very different from what defender did, but with a little twist added to it. Some people might like this method over Defender's, and others might like the Occult Swordsplay more. It's all good, just choose.

Now then. You could very well do this however, with anything you choose, from a bokken, to your car keys. But, for the sake of continuity, I'll use the bokken. Stand in a regular stance, with your dominant hand over (as in, above, not on top) of your other hand. Keep them a reasonable amount apart, and make sure that the index finger is relaxed. Get a good grip on the sword with your middle and ring finger.

Swing the sword about a little, to get a good feel for how heavy it is, etcetera. Make sure your muscles are used to carrying the bokken, before you proceed. If you have experience in that field, meditational kata from iaido help. A lot.

Now, for the first timers doing this, it helps if you close your eyes the moment you are ready. Once eyes are closed, begin by paying attention to the wood of the sword in your hands. Feel its texture, and the hardness, but still gentle softness of the wood. Feel the energy from the bokken, pulsating gently into your arms. Like a bird that is washing its feathers in a pond, and thus creating ripples in the water, feel the effect of the bokken on you.

Now, step by step, start adjusting yourself to the flow of the bokken. This is not as hard as it sounds; all you really have to do is pay attention to the energy of the bokken, and the feeling in your hands. You can gently increase or decrease the pulsating feeling in your hand, just by thinking about it.

Get in tune with the bokken. But don't just get in tune with the bokken. Feel the energy of the wood, once belonging to a mighty oak, or pine perhaps, becoming one with yours. Because as your energy shifts, so does the energy of the wood. As 'aiki' suggests, harmony ('love') between energy is happening here too. The more the pulses of the bokken, and you come closer to each other, the closer you are to becoming one with the weapon. Any more questions?

DraconicFeathers (Student): How would one apply that with a steel sword? Would it be similar, but with adjustments to match the wavelength of steel, or completely different?

Darkduck: With a 'live' blade it is a lot different. Perhaps I'll answer that in a later session if you don't mind.

Time to continue then. There is a moment that the two energies come together. This moment is quite hard to describe, you will have to settle for "believe me, you'll notice

alright". At that point, that bokken adjusts to your needs, and becomes one with your energy in an instant. On an energetic ground, you and the bokken have become one, your energy completely in the bokken, but the bokken also in you, allowing you to "understand the blade".

With practice, it will become easier and easier to quickly bond with the sword. If you break your training, there will be a lot of your energy still residing in the bokken, as it has become YOUR weapon. Literally. Close off in whatever way you see fitting. Be sure to bow in respect. I hope this short guide on Aiki with weaponry was informative. ^ _ ^

Defender: Sidenote: And this applies to my section as well. When doing something like this, it is VITALLY important that you are able to bond with your weapon very quickly. If you are actually in a fight you will need to act instantly, without even thought.

Darkduck: Indeed. With practice, it doesn't even take an action anymore, the moment you touch that particular weapon, you are one with it.

Silverdawn: This has been a session about how to integrate the energy with your weapon, and how it would be effective in combat. Have spontaneous uses of this technique, with weapons never before touched by the user, been documented? In other words, without the 'bonding' period?

Darkduck: Aye. In time, an aiki-artist can focus his training on spreading a field around him, quite like the fudoshin-field, of harmony. You probably have met people like this before; they make you feel at ease the moment they come near you. It is very much possible to bond with a weapon in an instant, given the right amount of practice, and a clear mind.

Defender: There are also reports of weapons that bond with the user rather than the other way round.

DraconicFeathers (Student): Would that apply to "living blades"?

Viendin (Student): Would that be from leftover energy from a previous user, or something special? As in what Student 4 said?

Darkduck: Could be anything.

Defender: Although they are more myth and legend than recent facts - blades that have absorbed enough energy and memories of sword masters as they have been passed down from master to apprentice that they have gained something of their own.

Darkduck: In the account of Masamune and Murasame, for example. Masamune, the peaceful blade, forged by a peaceful smithy, was said to be so strong, when placed in a river, leaves would float AROUND it. Murasame, on the other hand, forged by a student

of the Masamune smith, was created with destruction in mind. It would cut leaves when standing in a river, the opposite of the friendly Masamune.

DraconicFeathers (Student): So when you mentioned weapons bonding with the wielder...in this case, it would mean the wielder would have, lets say, a peaceful state of mind if they were to wield the Masamune?

Darkduck: Indeed. Masamune wouldn't drive them into a killing spree, to put it bluntly, but the blade itself would have effect on the wielder.

Silverdawn: This concludes our class for tonight. I hope you enjoyed it. Please give a warm applause for your instructors!

Class: *applauds* *cheers* *wolf whistles*

Defender: *Bows* Thank you for being such a good class

Darduck: *Bows* Indeed *Falls back in seat*

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October 14, 2004, 05:39:57 PMReply #1

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he-who-posts-lots

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Swordplay and Energy (by Defender)

I had some trouble trying this, when I spread my energy/awareness into my katana it works very well until I reach around the center of the blade. I know you say that using a wooden sword is easier, but with it i had no effect at all, i couldn't concentrate my energy into the wood. Other than that i found the article very informative, any help will be appreciated.

Logged

"If you sit by the river long enough all your enemies will float by."

Chinese Proverb

If you jog every day, you will add five years onto your life, but all of those years will be done jogging.

April 09, 2005, 04:22:29 PMReply #2
Dark_Wanderer
Settling In

Offline

*

Greenhorn

22

Karma:

0

Personal Text

Ignis Aeternus

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Sorry

I don't want do sound like pompous or anything, but I just wanted to point something out for future reference. The name of the malevolent student of Masamune was Muramasa, not Murasame. Murasame is a legendary sword in Japan that sheds water off the blade when drawn from its sheath. Again, I am sorry if this sounds at all high and mighty.

Other than that, I found the article to be very informative and enjoyable. A good read for anyone from a novice to an expert in my opinion.

Logged

When two swords clash there is no escape. Instead, one must move on calmly like a cool lotus blossoming in the midst of raging fire, and forcefully pierce the heavens.

July 15, 2005, 05:50:16 AMReply #3

Templar

New Member

Offline

*

6

Karma:

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Re: Swordplay and Energy (by Defender)

If you make your own wooden sword, is it going to have any special bonding with you?

Logged

September 02, 2006, 11:48:09 AMReply #4

Anhan

Settling In

Offline

*

Regular Member

47

Karma:

0

Personal Text

Regular Member

View Profile <http://anhantwomoons.tripod.com/FusedMystic/>

Re: Swordplay and Energy (by Defender)

I thought this is very informative. I've done something similar with my blades, and even my quarterstaffs from time to time. Thanks for this terrific article. I learned a lot here.

Logged

"A true warrior's path is that of righteousness."

"Only fools go where angels fear to tread." - Unknown

January 27, 2008, 01:21:07 AMReply #5

axlfranklin

New Member

Offline

*

5

Karma:

0

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Re: Swordplay and Energy (by Defender)

very informative.

Logged

"he who defeats himself is the greatest warrior of all"

Confucius

April 16, 2008, 09:22:48 AMReply #6

takuya infinity

New Member

Offline

*

2

Karma:

0

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Re: Swordplay and Energy (by Defender)

im very much in to swordsmanship and i found this artical very informative

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If the light becomes stronger, darkness will also become deeper

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Aqua Style by Diego Andrés

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Author Topic: Qing Gong (By Fireblade) (Read 21251 times)

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November 26, 2007, 07:30:57 PMRead 21251 times

XIII

Veritas Teacher

Posts By Osmosis

Offline

Beauty
161

Karma:

12

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Qing Gong (By Fireblade)

Qing Gong

Written by: Fireblade

Qing Gong, (Chinese for “light body skill”), is often considered to be a fabled skill seen only in legends, films, and stories. When heroes are depicted as jumping on water or gliding through the air, Qing Gong is the skill they are supposedly using. Despite Qing Gong being real, the way it is represented in popular culture would certainly discredit whatever claim this skill possesses in reality. With the exception of a handful of books, this skill is only rarely mentioned in Western martial arts literature. In the hope of shedding some light on this topic I will attempt to present some of the philosophy and techniques in an easily understandable manner.

I have been practicing various martial arts for approximately ten years. These arts include generic Karate, Wing Chun, Muay Thai, Bagua Zhang, Tai Chi Chen/Yang, Chi Kung, Guandong Gung Fu and several weapons-oriented arts. For the past three years I have been a Tai Chi instructor, and I began learning Qing Gong about two years ago under the supervision of a martial arts master in China. However, I must make it a point that I have neither mastered this skill nor have I learned everything there is to know about it. Therefore I will only give the instructions of the things I have learned and performed myself.

Qing Gong can be roughly divided into two aspects: The ability to jump high vertically and the ability to move quickly forward. When these abilities are combined, a person will be able to jump higher and cross a larger distance. (Some traditions also include the ability to climb rapidly).

What are the mechanics of Qing Gong? The traditional explanation is that through the strengthening of the body, inner energy, and mastery of techniques, the martial artist is able to direct his energy in such a manner that he body becomes nearly weightless, allowing him or her to seemingly “glide through the air.” However, I feel that a more accurate, modern, and relatively easier way of explaining Qing Gong exists. A martial

artist would use techniques and body strength to generate a near constant forward momentum that would maximize the person's possible speed. This would not cause as much impact stress on joints as normal running or jumping would.

The training of Qing Gong can be divided into three separate and equally essential parts. Without all of the pieces, mastery cannot be accomplished. The three aspects are...

1. The physical training (strength, fitness, flexibility, balance)
2. The mental training (meditation, endurance)
3. The technique training (technique, balance)

All three parts of Qing Gong must be honed before they can complement each other. No aspect is more important than the next. In depth, the first portion of Qing Gong to be described in detail will be physical training. (I am not responsible for any injury sustained by use of this article.)

1. Physical training

The most important muscles to train to excel in Qing Gong are the leg, back and abdominal muscles. Stretching and flexibility is required to avoid injuries and difficulty in performing Qing Gong. Below are listed some traditional exercises for improving strength, jump height, and balance. After the basic move is perfected it is recommended to add weights. Please be careful with these and especially pay attention to your knees.

1.1. Ankle jump.

An ankle jump is performed only with the ankles instead of with the whole body. Simply kick down with your toes so hard that you jump into the air.

The number of sets and repetitions you'll have to decide for yourself. As for when I started this training, we had to do 100 reps for 1-3 sets and when we started to manage that quite nicely....bodyweights were added to make it hard again.

This is also a good jump to practice up and down small hills, stairs, or ledges.

1.2. High jump.

This time you are supposed to jump with the entire body. Put your feet together, stand on your feet and sit down until your knees reach your chest. Then put your hands on the ground a bit apart from your legs. When you jump, you push with the hands, kick with the legs and stretch as far upwards as you can. 3 x 20 is a good start.

1.3. Continuous jump

Keep your feet together and jump with the whole body without crouching down. You are to jump as high as possible. Once airborne, crouch yourself together as small as possible then stretch out and land. This exercise is not done standing on one spot like the others are, in this exercise you are to continue jumping from a high spot to a low spot and back up again, without any pause or halt between. Traditionally this exercise is

trained by digging a hole and jumping into it and up again. Every day/second day/week that goes by you are to dig it a little bit deeper to continue to improve.

1.4. Circle walking

-1.4.1. Put a number of small bricks (or similar) in a circle and walk the circle while focusing on the center and balancing on the bricks. When you can do this without much problem, you may put the brick on its end. Continuing you can use smaller stones that aren't completely stable on the ground and you can elevate the stones/bricks. Once you have done all this and attained good balance, you can start over with bodyweights.

-1.4.2. Get a large container of some sort that can support your entire bodyweight without breaking, but it should be a little unstable or shifting as you shift your weight on it. It must be large enough for you to be able to walk on its edge in circles. Once you have such a container you are to fill it with heavy stones or sand so that it doesn't move when you stand on it. Now you can begin training by doing the circle walk on this container, every day/second day/week of training you are to remove a rock or some sand from the container, making it more unstable when you walk on it. Once the container is empty and you can balance on it without falling off or tipping it over, fill it up again, add some bodyweights and repeat.

2. Mental Training

2.1. Meditation

Usually a form of zhan zhuang (standing like a tree) meditation is used. The purpose is to strengthen the legs and posture through static training, increasing the inner strength as well as deepen stages of meditation which may aid both the development of your art as well as your personality.

2.2 Standing Tree Meditation

Stand with your feet parallel a little wider than your shoulders, sink your weight down and hold your hands and arms in a circle in front of you in chest height with the palms turned inward. Your spine is to be as straight as it is in any sitting meditation asanas. Relax your shoulders and elbows while your hands hang in front of your chest. In the beginning this exercise will be felt the worst in the legs. If you just started training and you can stand more than 5 min without any pain in your thighs, you are doing it wrong. In the beginning it is best to set a certain amount of time to practice and to increase it steadily.

This is a terrible bastardized explanation of zhan zhuang so please study some other sources before you start doing this.

3. Technique Training

This technique can basically be described as a "low long distance sprint." As all Qing

Gong it is supposed to be able to maintain a high speed both over short and long distances. It is "low" because that is the core of this technique (low stance). By keeping your spine straight at all times you lower your center/dan tien/gravity point while constantly moving forward. (i.e. With the upper body relatively straight, you crouch with your legs until your thighs are almost parallel to the ground.) At this stage you should keep your arms close to the body and then run. At this point you'll start to figure out the mechanics of basic Qing Gong by yourself.

There are but a few things I will ask you to keep in mind while practicing. When you try to run low in the beginning, it isn't low enough, if it is, then you aren't running fast enough. I don't mean to push your hopes down, but it is at this stage you'll learn exactly why basic strength is such a requirement to grow in this skill. **KEEP YOUR SPINE STRAIGHT.** Balance is important when running at high speeds. Balance your upper body upon your lower body. Your center of balance is hardly supposed to move at all vertically. You shouldn't go up and down each time you take a step and your body should remain at a level height. The movement will come from the hip and your center which rotates. The power comes from your legs and the will to endure the pain and push yourself further comes from the mind.

To better help you understand some of the basic exercises I am including a Youtube video of an ankle jump and circle walk.

<http://youtube.com/watch?v=Pkpde4vSuwc>

This article describes only the most basic of basics in Qing Gong. There are several other techniques, exercises, meditations and breathing techniques. Any questions or comments both on what has been explained here and other things related this skill are welcomed.

I hope this article has given you a bit more understanding on Qing Gong. Just remember, take what you need and discard what you do not. Do not believe my words blindly, but put them to the test and see for yourselves.

Humbly yours,

-Fireblade

« Last Edit: November 27, 2007, 12:57:06 PM by XIII »

Logged

<@kobok> And if you push hard enough, you can shove quite a lot into a chicken.

<@Trowa> When someone told him to jump off a cliff, he argued the semantic meanings of "jump" and "cliff", and then proceeded to do just that.

December 24, 2007, 06:06:21 PMReply #1

Shadow_Dragon

Veritas Moderator

Posts By Osmosis

Offline

Discoverer of Imaginary Cult

684

Karma:

14

Personal Text

Qing Jing Wei Tian Xia Zheng

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Re: Qing Gong (By Fireblade)

So this is how the Ninja's do it.

(111 get)

Logged

Be extremely subtle, even to the point of formlessness. Be extremely mysterious, even to the point of soundlessness. Thereby you can be the director of the opponent's fate.

-Sun Tzu

When the Mind is clear and still, all things under Heaven fall into place. -Lao Tzu

Drink your cup alone, though it taste of blood and tears, and praise God for the gift of taste. -Almustafa

April 16, 2008, 09:30:00 AMReply #2

takuya infinity

New Member

Offline

*

2

Karma:

0

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Re: Qing Gong (By Fireblade)

thats really cool thanks for posting

Logged

If the light becomes stronger, darkness will also become deeper

November 22, 2008, 08:29:20 AMReply #3

Shinichi

Posts By Osmosis

Offline

640

Karma:

80

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Re: Qing Gong (By Fireblade)

I have a question: Can I add to this thread an article on Qing Gong that was given to me by a Wudang Taoist, or would it be more proper to create another thread?

If it's allowed, I would like to add it here, so as to keep the information together for people studying the subject.

~:Shin:~

EDIT 06/13/10

As an update (which seems to be needed), I eventually found the original author of the document I spoke of in this post. He did not give me permission to post it, and in fact told me to try to stop circulation of it if I could, since he had been told parts of the training were extremely dangerous and shouldnt be done. I personally think that's an exaggeration, but, in respect for the author, I will not be posting the article I talked about here.

Thank you.

« Last Edit: June 13, 2010, 06:15:54 AM by Shinichi »

Logged

~:Completed the 2013 Qi Gong Study Group:~

"There is no such thing as Impossible, it's merely a matter of understanding the mechanisms by which the Will can be made manifest into an objective reality." -- The Wise.

November 22, 2008, 08:59:07 PMReply #4

Tsumaru

[Posts By Osmosis](#)

Offline

1780

Karma:

0

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Re: Qing Gong (By Fireblade)

The proper thing to do would be first gain permission to post the article since you didn't write it, then put it in the Theories, Articles and Philosophy section crediting it to the original author. If the staff feel it is a good article, it may be moved into the official Articles section.

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

December 30, 2008, 06:51:49 PMReply #5

Tricky

Veritas Furniture

Offline

427

Karma:

30

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Re: Qing Gong (By Fireblade)

Can you make a video of yourself jumping like this?

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Aqua Style by Diego Andrés

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Author Topic: Yoga (Read 8050 times)

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July 11, 2007, 10:37:51 AMRead 8050 times

ChezNips

Teacher Emeritus

Posts By Osmosis

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Veritas Teacher

1722

Karma:

7

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Yoga

We've all heard of yoga before but hopefully you aren't as fuzzy about what it is or have preconceptions that I have had for years on what yoga actually encompasses. I believed for a long time that yoga was some exercise in which you twisted your body into some impossible pretzel and couldn't understand how this could be considered meditation or even comfortable!

In all actuality, yoga is based on far more than flexibility. It's designed to get the body under control but can extend to be a lifestyle, an ethical paradigm and a technique for

meditation.

Yoga comes from the Sanskrit root word, yui meaning to yoke or to join together. It's a 5000 year old method of mind-body health leading to "self-actualization". There are many paths or methods in yoga including Karma Yoga, Bhakti Yoga, Jnana Yoga, Hatha Yoga, and Raja Yoga.

Yoga was first described by Pantanjali, an Indian sage somewhere between 200 B.C.E. and 400 C.E.. His book of aphorisms, called the "Yoga Sutras" described an eightfold path for mind-body mastery that included rules for living, exercises, breathing techniques, concentration techniques, meditation, and philosophy that was to lead to enlightenment. This book has largely defined the modern practice of yoga as we know it today.

Pantanjali's rules for living, called yamas (the do's) and niyamas (the don'ts) gave practitioners a framework for facilitating a meditation practice by giving them a life more in tune with natural laws and behavior that was the most conducive to enlightenment. The Yamas are five yoga abstinences or forms of disciplines that are ment to purify the body and mind. The Niyamas are five yoga observances or personal disciplines. Together these create Dharma which translates as "duty" or "ethics". Dharma is that which upholds and sustains but also exists apart from humans, as opposed to a moreal code of ethics that humans created.

The concept of Dharma, at least according to yogic thought, is variously translated but you could call it the universal tendency to move toward the positive/good. The universe is fueled by it, the world is moved by it and people can chose to live by it or ignore it. When or if you chose to live in it, certain actions and ways of thinking will clearly and definitively be right or good while others will clearly and difinitively be wrong or bad. The concept is that if you live in dharma, you accumulate good karma. You will know what is right and what is wrong that goes beyond having that good or bad consciousness aka Jimney cricket's little voice in your ear. The problem with dharma is that it's not easy, and guess what? It's not designed to be easy or we would all be living in dharma. It requires a lot of effort and discipline but luckily, those that have lived before us have left us with some guidelines to help make it a little easier.

Karma is a concept in regards to universal balance. Every action, every single thought will be balanced by an opposite action or thought somewhere out in that vast universe. Every thing you do, every action you take, every thought you think has a ripple effect and will come back to you. It's not ment to be a type of revenge or to "get what you deserve" as much as a universal balancing act.

Some of us like rules for they give us some frame work with in which to work and others of us hate rules because they limit us. One thing Pantanjali's rules for living did was to give us a guide with which to discipline ourselves. We could cruise through life and its speed bumps willy nilly at our own speed but in comparison to driving, rules of the road

ensure that we travel as safely as possible, not only for ourselves but for others as well. Imagine driving with no traffic rules and no road signs to warn us of what's next. Imagine no stop signs, no rules for which side of the road to drive on or who has the right of way and you can imagine what a dangerous mess we would have.

When Pantanjali designed his "Eightfold Path" as a guideline for living, he recorded it as a type of recipe for enlightenment or self-realization. You are able to work all the points of his path or one at a time working at your own pace to graduate towards greater happiness in your life and soul progression. It might also be helpful to keep in mind that while working one thread or path at a time, with each added thread, you have an intertwined rope. With each added thread, you add strength and greater stability.

Step #1 in the Eightfold Path, The Yamas are as follows:

Ahimsa which translates to mean "do no harm" and is all about avoiding violence not only in your actions, but also in your words and even your thoughts. This means not only controlling your temper and not harming people but can include avoiding negative thoughts about others and about yourself. The idea of vegetarianism stems from this yoga as many yogis consider the killing of an animal to eat to be wrong and is accordance with murder of a sacred form of life as an act of violence.

Satya translates to mean no lies and is all about truthfulness. It's not only about big lies but also about little lies like calling in sick when you aren't sick and wanted to go hang out at the mall instead. Truthfulness is a strong point of personal integrity and upstanding character.

Asteya translates into the refusal to steal, quite simply, don't take what is not yours whether it's an idea, credit for something you didn't do, a million dollars or downloading pirated material off the internet.

Brahmacharya is about controlling your sexual desire and expanding on that idea is the desire or the lust for anything else. The idea of enlightenment is to let go of things that we become obsessed on, those things bind and limit us including situations that control us.

Aparigrahs is an extension of the last yama in that it means to learn to live without greed and to only make due with what you have, not more or in excess. Greed manifests in many ways from monopolizing conversations and situations to jealousy and dissatisfaction with your place in this world.

Step #2 in the Eightfold Path, Yoga Niyamas are as follows:

Saucha translates to mean purity and is actualized with the practice of all 5 of the yamas. The abstinences are meant to clean the negative physical and mental states of being. Purity should be not only in mind and body but extend to environment such as bathing, keeping a clean space, eating fresh healthy, unprocessed foods, etc.. Meditation and mindfulness are valuable resources to lead you toward the direction of having pure thoughts and actions.

Santosha means finding happiness with who you are and what you do. This doesn't mean you can't work on your self, work for a better job, work on health and diet or more productive relationships. It simply means to evaluate the obstacles blocking your path as opportunities and taking responsibility for your life and actions.

Tapas is all about discipline in our actions, our health, our life. Discipline can be seen sometimes as taking up rituals in our lives for our betterment and sticking to a regimen like exercise, eating right, meditation, even practice in energy movement and the basics in psi. Discipline also means to carry out the rigours daily like controlling our temper and emotions, completing daily chores on a timely basis, even something as mundane as brushing your teeth. It's not meant to be easy but the more we do it, the easier all the other yamas and niyamas become.

Svadhyaya is about paying attention to many things like who you are, what you do, how you think and feel, what you believe. It's about thinking why certain actions are ingrained in us and why we react without thinking. It's about re-evaluating our beliefs to find out if they are good and strong as compared to being there because we are told to. This niyama is about maintaining a study of sacred texts of different religions and practices to inspire and teach us. In other words, never stop learning and growing in life.

Ishvara-pranidhana is about placing our focus on the divine, in what ever form this means to you. It doesn't mean you have to be a religious devotee although that can be one interpretation. It means to let go of ego and focus on the self to your highest ideal.

This niyama can simply mean to look at devotion to nature, the soul, and the process of life in general.

Step #3, Asana involves body control. The Asana are the postures of yoga that people generally think of when speaking of yoga. These are not only exercises or stretches but you learn from this step control of body so it remains steady and comfortable. When you are flexible, strong and feeling great, then its less likely that your body gets in the way when trying to meditate. Asana translates to the pose of sitting or keeping the body still. All the other postures are part of Hatha Yoga for the most part.

Step #4, Pranayama is known as breath control. Prana is a word, like chi and ki that means life force. This life force flows not only through us, but in all living things as well as inanimate things like rocks through the entire universe. It is considered pure energy and the only way to fill yourself with it is to breathe. Pranayama practice works to change the mind. If you think about it, the breath relates directly to your mind, often our state of mind is directly linked to the quality of energy we have. As the mind changes, so does the prana or energy. Working with pranayama exercises influences not only the mind but also the prana within you and the flow of energy becomes increasingly more plentiful but also flows more freely, with less obstructions. Both the breath and the mind are needed to use the prana to effect a positive change in the body.

Step #5 is Pratyhara or detachment. It means to learn to shut off the senses and to be able to let go of the external distractions in order to meditate. The aim in meditation is inner focus but in order to do this, we have to temporarily learn to shut off the senses to limit the data input to the brain. It's a lot like learning sensory deprivation because even in an empty room, you might hear neighbors fighting, feel the pangs of hunger, maybe a misquito bite is itching. All these annoying little distractions make meditation difficult until you can learn to withdraw the senses.

Step #6 in the Eightfold Path is Dharana or the practice of concentration. Concentration, unfortunately, doesn't come automatically. It requires lots of practice. Some meditation techniques involve concentrating on one thing such as an object, candle flame, a mandala, a sound or mantra or even a single thought. The aim is to concentrate until you can eliminate the separation of the thing, whether it be candle flame, sound or thought and yourself to see that you and the object are one. Dharana is the technique of orienting your mind toward a single point.

Step #7 is called Dhyana and is the actual practice of meditation. So far up to this point, you have cultivated the practices of controlling your body and breath, learning to detach the senses and concentration. This has made the way for meditation in making it easier and more productive. At this stage, you are moving beyond all that stuff into actual self-realization and the union between yourself and the world around you. All the steps before this can be meditations in themselves, but at this stage in the game, when everything else falls away, the distractions, the attachments and ego, what you have left is called Samadhi or pure being.

The last step in the Eightfold Path, Samadhi, is about pure consciousness or bliss, also called nirvana which was considered by Pantanjali to be the final and ultimate experience of meditation. One thing to consider is that this step is not impossible, its about the journey, not the destination!

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some days you're the bug, some days you're the windshield.
January 26, 2008, 05:12:43 AMReply #1
Lexie
A Veritas Regular

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Author Topic: Daoist Philosophy Primer(By Koujiryuu) (Read 8000 times)

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Teacher Emeritus

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Daoist Philosophy Primer(By Koujiryuu)

Daoist Philosophy Primer

By Koujiryuu © 2004 Not to be reposted without permission.

Introduction

Daoism (Taoism) is a very complex spiritual philosophy that is older than Christianity.

This article is intended to introduce individuals to the intricacies of the philosophy, seeing as many internal disciplines and martial arts have been heavily influenced by this unique way of thought. The Daoist tradition began before Chinese recorded history. Daoism was primarily a nature-worshipping religion, until about 600 B.C. when Laozi (Lao Tzu) reformed and elaborated upon the fundamental concepts, and Daoism took a radical turn from being a religion to being a philosophy, as well. Laozi lived around the time of the other well-known and oft-quoted Chinese philosopher, Confucius (Gongfuzi or Kung Fu T'ze), and some Daoists even claim that Laozi was the inspiration for Confucius' teachings.

"Laozi" means "Old master". It is believed that in his early years, Laozi worked as a librarian or historian for the government. As he got older, he became a hermit, reportedly living alone and philosophizing...It is also possible that he taught wandering travelers "the Way". The last time Laozi was seen, he was riding a water buffalo into Mongolia (Far north China), a place where many Daoists in the future would retreat to. At the gate, Laozi was stopped by the gatekeeper and asked if he would write down his philosophies for the sake of mankind;. What resulted was the Dao De Jing (Tao teh C'hing), which is generally considered the definitive Daoist text, and is taken as scripture by the Daoists. So what is the Dao, anyway?

The Dao

"At first, there was nothing but the Mysterious One. From the Mysterious One came the Two From the Two came the Three And from the Three came the hundred thousands..."
Dao de Jing v.42 opening

The mysterious One being the Dao. The Dao is everything and nothing. It spawned us all, and lives in us all, yet most people are separate from it in thought due to human nature and desires. It is the universe itself. If you understand the concept of Zen, you understand Dao...because Dao is Zen. The Chan School of Buddhism in China was heavily influenced by the Daoists...Chan migrated to Japan and was renamed Zen (probably because there is no Japanese character for Chan and Zen was the closest one...). Zen Buddhists are basically Daoists who believe in Siddhartha Gautama, the Buddha- and they also follow the Buddhist sutras.

The Two being Yin and Yang....and the three being Heaven, Earth, and Man (Or in Qigong- Qi, Jing and Shen). Now, the Dao is both Yin and Yang....Yin and Yang are however NOT good and evil. Yin and yang are always opposites....the reason they are not good and evil is because under circumstances, Good and Evil are neither Yin nor Yang. Here's an example, there are really 4 ways.....I'll explain..

person A attacks somebody to defend another person. This would be a Yang action because person A is acting in an aggressive manner, although his action would generally be considered good.

person A attacks somebody for person A's own benefit (I.E. Robbery...) This would STILL be considered Yang because person A is taking an aggressive action, however most would consider it evil...

You could do the same thing for Yin- passive actions that could be considered good and evil but are Yin no matter what. For brevity's sake I left that up to you guys, hoping I demonstrated my point... Positive is always positive. Negative is always negative. Light is always light, dark is always dark. Male is always male, female always female, etc. But good and evil cannot be considered Yin and Yang because they differ by circumstance.

Now, the Dao is that gray area. However, it isn't. Here's an example: You have a glob of gray clay, a perfectly round ball of gray clay- Dao. Now, if you rip off two pieces from the top and bottom- Yin and Yang- they are still clay, correct? But are they the same piece of clay as the original? No. The original is in them, but they aren't the original, as they are now separate from it. However, they are still made from the same substance as the original.

The Taiji

See the graphic above? Many people recognize it nowadays, and although it is commonly referred to as a "Yin-Yang symbol", its proper name is the Taiji (Tai C'hi). Taiji translates to "Great Ultimate", and within this symbol lie many metaphysical truths. The Yang (white) is seen to be spiralling around the Yin (black), and vice versa, indefinitely. Looking at the picture, it could be said to be spiralling in either direction.

Within Yin, lies a single seed of Yang. Within Yang, lies a single seed of Yin. The demonstrates the idea that while both are separate, they both contain the possibilities of the other.

Looking at the world around us, it is quite easy to see the concept of Taiji in play. The world around us, and the universe, shows great evidence of this duality- from the magnetic poles, down to meteorology's high and low pressure systems, to sexual reproduction, Yin and Yang and their constant shifting and change are expressed in nature to a great extent.

The Dao De Jing states, "Those who know don't talk. Those who talk don't know. (v. 56)". This does not mean that the Dao should not be spoke of; otherwise I'd be quite a hypocrite based only on this article! Rather, this passage emphasizes one important fact: no matter how much you SPEAK of the Dao, you still won't know it unless you have experienced it for yourself, by clearing your mind through meditation and centering yourself in it. The concepts I've laid out so far are what I believe to be the essence of Daoism; However, there are two other important aspects of the modern religion.

Concept 1

The first concept is the current polytheistic Daoist pantheon. I'm not very familiar with this as I don't believe in "Gods". From what I know, the pantheon consists of many Daoist "Immortals", people who supposedly reached such a level of understanding on Earth that they didn't die, but rather ascended to Heaven and are absorbed in the Dao. Many Daoists pray to these "Gods". I personally feel that it is foolish to pray to them for power. Who gives them their supposed power? The Dao. Not only is it available to us lowly mortals through Qigong and meditation, but we can get in direct contact with the Dao ourselves. It's similar to knowing a friend and having his phone number, but instead calling a second friend and asking him to deliver a message to your first friend. Why not just take the direct route?

On the Subject of Immortals

Specifically, Daoist immortals cultivated a spiritual state which leads to an energetic transformation of the soul; this reflects in a massive slowing of the aging process, allowing them to keep a body for a long time, in good health. Since death is merely a transformation of the spirit, many immortals realize when they are to leave the body for good and give up their spirit willingly (basically, they cross over when there is nothing left for them to accomplish on Earth).

Since death is merely a transformation, and all spirits are timeless and immortal, could it be said that **all** of us are Daoist immortals? No. The immortals, upon death, are so unified with Dao that they instantly ascend to the state of highest union with Dao. They are reunited with the "Primordial Nothingness". This was the state of the universe before the earliest Heavens were formed. This is quite similar to the buddhist ideal of nirvana. 8 people are said to have attained this, the 8 Daoist Immortals. They are as follows:

Chung-li Ch'uan (zhungli quan) is said to have discovered the Elixir of life. His symbol is the peach, an emblem of longevity; Chang Kuo Lao. (zhang kuo lao) A recluse with mystic powers. He is said to have had a mule that could carry him a thousand miles in a day, which he could fold up like a piece of paper and put in his wallet; Lu Tung-pin. A Taoist scholar and recluse, who received the secret of immortality from Chung-li K'uan. During his probation he is described as having to undergo ten temptations, upon the overcoming of which he was given a sword possessing supernatural powers; Ts'ao Kuo-chiu. (xao kuo zhiu) A military commander who turned to hermitic life; T'ieh-Kuai Li. (dieh-kuai li) A beggar with a crutch. He is said to have been a disciple of Lao-Tzu, who summoned him to Heaven, instructing him to leave his body in the care of a pupil; Han Hsang-Tzu. (han zhangzu) Scholar, poet and student of transcendental lore. He is said to have been able to make flowers grow before the eyes of beholders; Lan Ts'ai-ho. (lan xaiho) Sometimes dressed as a male and sometimes as a female. A wandering minstrel, whose songs told about the unreality of this fleeting life and the delusiveness of earthly pleasures; Ho Hsien-Ku. (ho zhenku) Called the Immortal Maiden. In a vision she was instructed that if she ate mother-of-pearl she would gradually become immortal. She

lived in the mountains and became more and more ethereal, floating from peak to peak.

Concept 2

The second concept of Daoism I've yet to explain is Qigong (C'hi Kung). These varied and multiple exercises and meditations have been around potentially longer than even the Daoist philosophy itself, and they focus on gaining control over the bodies' bioelectrical energy and harvesting it for use in martial arts, faith healing, and health-promoting applications. The Daoist variant of these techniques focuses on uniting body, mind, and spirit in order for the trainee to be connected with the Dao at all times.

Further Reading

The primary Daoist texts are generally accepted as being Laozi's Dao De Jing (Tao Teh Ching), Zhuangzi's Zhuangzi (Chuang-tzu), and the more esoteric Lieh-tzu, by the author of the same name. These three texts compose the core of the Daoist philosophical work, and are a must read for any aspiring Daoist. However, there are many other more specific works generally accepted as being part of the Daoist canon; Sun-tzu's Art of War, the Mencius, the Hua Qing Ni, the Secret of the Golden Flower, the Yellow Emperor's Treatise on Internal Medicine, and many more make for a bulk of literary content to keep you occupied in your study.

In conclusion, Daoism is a very intriguing philosophy with a rich history and sometimes confusing amount of variance, as you will almost never find two Daoists who do the exact same Qigong or believe the exact same philosophy. However, the one underlying and outstanding principle that has been outlined in the Dao De Jing and other texts is just about universally practiced and believed by Daoists, that principle which seemingly makes all other difference in practices inferior, is Dao. I hope this article served as a good introduction for those who have read. Here are some links:

Siji-tzu.com

Ren Dao

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Chance is a word void of sense; nothing can exist without a cause. ~Voltaire

Engineers like to solve problems. If there are no problems handily available, they will create their own problems.~Scott Adams

“Mechanical Engineers build weapons, Civil Engineers build targets”

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It should not be necessary for one to write on such a subject as the care for one of the closest companions a person can have in life, but in our current 'civilized society' many people have inevitably turned away from nature and proper care of their bodies. This must at all costs be remedied, the luxuries of our society are of no good if we are so unwell as to be unable to enjoy them properly. Such should be of even more importance to people concerned with practical metaphysics, for although primarily such studies delve into mind and soul, the body is the container of these (though they surely can escape!) and ought to be kept looked after, it is not hypocritical to delve to purify the murky waters while keeping the container without cracks, otherwise you may find

yourself with no water left to purify. The physical temple is the springboard to the higher realms, and it has a distinctly evident relationship to the mind, which the meta-physicist aims to control.

Exercise through Asanas

Thusly, we shall move on to look at something that our society has not forgotten, the muscles. Certainly some strength is wanted, however unlike a lot of society our concern is not with size but with flexibility. An occultist's body must be flexible and relaxed, otherwise the mind shall be more difficult to calm, blood flow is potentially restricted and our health shall not be at optimum level. The below outline is based on certain yogic asanas and its specific set together as is I first saw given by Swamji Sivananda, I have found it to be the best group of asanas practiced at any one time I have found for someone on an occultists path.

The first exercise useful for a warm up to the asana set is surya namaskar otherwise known as Sun Salutation, this exercise can be done fast paced or at a slower pace depending on your own tastes.

- i. Stand with feet together and hands in the prayer position in front of your chest. Exhale.
- ii. Inhaling, stretch your arms up, palms still together and arch back from the waist, pushing the hips out, legs straight.
- iii. Exhaling, bend forward, and press your palms down, fingertips in line with toes - bend your knees if necessary.
- iv. Inhaling, bring the right leg back and place the knee on the floor. Arch back and look up, lifting your chin.
- v. Retaining the breath, bring the other leg back and support your weight on hands and toes.(as in after the pushing up of a push up)
- vi. Exhaling, lower your knees, then your chest and then your forehead, keeping your hips up.
- vii. Inhaling, lower your hips and bend back. Keep legs together and shoulders down. Look up and back.
- viii. Exhaling, raise your hips and pivot into an inverted "V" shape (downward facing dog) Try to push your heels and head down and keep your shoulders back.
- ix. Inhaling, step forward and place the right foot between your hands. Rest the other knee on the floor and look up, as in position 4.
- x. Exhaling, bring the other leg forward and bend down from the waist, keeping your palms as in position 3.
- xi. Inhaling, stretch your arms forward, then up and back over your head and bend back slowly from the waist, as in position 1.
- xii. Exhaling, gently come back to an upright position and bring your arms down by your sides.

Those 12 steps constitute half a round, repeat again but take back the left leg first on the second half. When completed that then makes a round, do at least 4 rounds before

starting the asana set. Now the body is nicely warmed up and proper asana practice can begin to be undertaken.

The asanas we are concerned with here are sarvangasana, matsyasana, paschimothanasana, bhujangasana, salahbhasana, dhanurasana, ardha matsyendrasana, Mayurasana, pada hasthasana and trikonasana. These 10 asanas overall offer a good workout to the whole system and can be learnt fine I believe online without much harm possible except through extreme carelessness, in which case one should not be on this path anyway! Let us get onto the description of their performance then. These descriptions I take directly from Sivananda's 'Kundalini Yoga' and 'Practical Lessons in Yoga' because I myself cannot word how to perform them as well as he eloquently has in his text, which is freely available online as a PDF for anyone interested anymore in the subject.

Sarvangasana

Lie on the back quite flat. Slowly raise the legs. Lift the trunk, hips, and legs quite vertically. Support the back with the two hands, one on either side. Rest the elbows on the ground. Press the chin against the chest (Jalandhara Bandha). Allow the back-shoulder portion and neck to touch the ground closely. Do not allow the body to shake or move to and fro. Keep the legs straight. When the Asana is over, bring the legs down very, very slowly with elegance and not with any jerks. In this Asana the whole weight of the body is thrown on the shoulders. You really stand on the shoulders with the help and support of the elbows.

Concentrate on the Thyroid gland which lies on the front lower part of the neck. Retain the breath as long as you can do with comfort, and slowly exhale through the nose.

Matsyasana

Spread a blanket and sit on Padmasana by keeping the right foot over the left thigh and the left over right thigh. Stretch the head back, so that the top of your head rests on the ground firmly on one side and the buttocks only on the other, thus making a bridge or an arch of the trunk. Place the hands on the thighs or catch the toes with the hands.

Bhujangasana

Spread a blanket on the ground. Lay on it face down and the muscles of the body completely relaxed. Place the palms on the ground just below the shoulders, bending them in the elbows. Touch the ground with the forehead and raise the head and the upper part of the body slowly just as a cobra raises its hood. Bend the spine backwards. Let the lower part of the body from the navel downwards right up to the toes touch the ground. Breathe normally through the nose. Retain the breath till the

head is raised and the spine bent nicely. Then again exhale. Then retain the breath while bringing the head down and as soon as the head touches the ground, slowly inhale again. Repeat this process of raising the head and bringing it down half a dozen times or more.

Salahbhasana

Lie on the blanket face down and the arms touching the ground. Let the palms face upwards with the fingers clenched. Inhale slightly. Then stiffen the whole body and raise the legs and the lower abdomen up, putting the whole weight of the body on the chest and the hands. Raise the head also slightly. Remain in this pose for 10 seconds in the beginning and prolong the time little by little as long as you can retain the breath. Bring the legs down slowly, relax the muscles of the whole body and exhale. Repeat this pose four or five times taking care to see that the lungs are not unduly strained.

Dhanurasana

As you did in the previous two poses, lie on the blanket face down. Relax all the muscles of the body. Bend the legs slowly at the knee-joint until the hands catch hold of the ankles. Raise the head, chest and knees. Keep the arms and the forearms stiff and straight. Try to keep the knees close together. Now the whole body rests on the abdomen. A good convex arch is formed resembling a bow with a string. You can either breathe as usual or retain the breath according to your convenience. Remain in this pose as long as you can comfortably do so. Do this Asana four to six times. When you have done this, lower the knees and the chest first. Then bring the hands and legs down and stretch flat on the ground.

Paschimothanasana

Sit on the ground and stretch the legs stiff like a stick. Catch the toes with the thumb and index and middle fingers. While catching, you have to bend the trunk forwards. Fatty persons will find it rather difficult to bend. Exhale. Slowly bend without jerks till your forehead touches

your

knees. You can keep the face even between the knees. When you bend down, draw the belly back.

This facilitates the bending forward. Bend slowly by gradual degrees. Take your own time. There is

no hurry. When you bend down, bend the head between the hands. Retain it on a level with them.

Young persons with elastic spine can touch the knees with the forehead even in their very first

attempt. In the case of grown-up persons with rigid spinal column, it will take a fortnight or a month

for complete success in the posture. Retain the breath till you take the forehead back, to its original

position, till you sit straight again. Then breathe.

Mayurasana

Kneel on the ground. Sit on the toes. Raise the heels up. Join the two forearms together. Place the palms of the two hands on the ground. The two little fingers must be in close touch. They

project towards the feet. Now you have got steady and firm forearms for supporting the whole body

in the ensuing elevation of the trunk and legs. Now bring down the abdomen slowly against the

conjoined elbows. Support your body upon your elbows that are pressed now against the navel or

umbilicus. This is the first stage. Stretch your legs and raise the feet stiff and straight on a level with

the head. This is second stage.

Ardha Matsyendrasana

Place the left heel near the anus and below the scrotum. It can touch the perineal space. Do

not allow the heel to move from this space. Bend the knee and place the right ankle at the root of the

left thigh and rest the right foot well on the ground close to the left hip-joint. Place the left axilla or

arm-pit over the top of the vertically bent right knee. Push the knee now a little to the back so that it

touches the back part of the axilla. Catch hold of the left foot with left palm. Then applying pressure

at the left shoulder-joint slowly twist the spine and turn to the extreme right. Turn the face also to

the right as much as you can do. Bring it in a line with the right shoulder. Swing round

the right arm towards the back. Catch hold of the left thigh with the right hand. Retain the pose from 5 to 15 seconds. Keep the vertebral column erect. Do not bend. Similarly you can twist the spine to the left side.

Padma Hasthasana – This is the same as paschimothanasana except it is performed while standing up and bending forward, rather than sitting down.

Trikonasana

Stand up straight, and place your feet slightly more than shoulder width apart. Stretch your right arm up, then bend to your left, sliding your left hand down your thigh. To eventually grasp your ankle. Do not twist your body. Repeat the pose on the other side. Your body forms a straight line, parallel to the floor. from your waist to your fingertips.

So I have now given the performance of the asanas, I admit such from the textual level may look overly complicated, but on the contrary, when in practice they are quite simple. Such asanas should be done in the order given if they are to be done. To make sure asana is not just idle physical exercise, mind must also be involved. When breath is controlled and mind is focused, then it becomes proper asana, otherwise it is just physical exercise. To do this a mantra should be taken, Om is the simplest and most ideal from my point of view, but you may use anything you want. The breath should be rhythmical and calm, not rushed. So during asana one shall inhale for say four om's, hold for four om's and exhale for four om's (or one may skip retention of breath) each om equating to about a second. Thus one shall keep the mind focused and the breath controlled. In asana the body must always be kept still, it must not be allowed the luxury of moving. One can then know how long they are holding the asana for as well through such breathing. For our purposes, we have no real need to go beyond 5 minutes for every asana. At the beginning you can do just one minute for each, that is about 8 breaths without retention (using the above counting of mantra). If one is retaining the breath for asana which can improve efficiency but which I personally do not recommend for the average person reading this article, at least not at first, they can keep repeating om until they can no longer hold their breath WITH EASE...this does no mean you hold your breath until you gasp for air, if you do this there must always be slow inhale and exhale.

After such asana performance one can move on to performing Shavanasana which I have described in another article elsewhere, and will go into more detail on later in this article.

Breathing

Now then we can move on to control of the more subtle muscles, the diaphragm and

intercostals. This part shall not concern with the pranayama practices, I may deal with them in another article, I am not sure, but now is not the place. This shall be simple. Breathing should be slow, steady, deep and rhythmical. That is the essence. One should sit with back quite straight, body in a specific asana, then take one's mind to breath. First observe the breath as it is, one must be able to observe the breath without affecting its flow. After some moments of observation move on to deliberate control. First gently expand the lower abdomen forward, then the upper abdomen, the lower chest and finally the upper chest should expand up and out. This is a full breath. The breath should not be drawn in forcefully through the nostrils, it should flow naturally as a result of the movement on the muscles and their subsequent creation of a change in volume/air pressure. This is all to be done in a relaxed, wave like fashion, connected, not disconnected. Then exhale in the opposite fashion, starting again from the lower abdomen. This may take some practice at first, but it will come. Once the fashion of breathing is established one can move onto the rhythm. Pick some point to reach to and use that. First use just inhale and exhale, one may inhale for 4 counts and exhale for 4 counts, or one may inhale for 4 counts and exhale for 8 counts. Afterwards one may add some retention of breath between inhale and exhale, and another retention after exhale before the subsequent inhale. All up to your own discretion. This is not pranayama, it needn't be excessive, do not increase the count to a high point, this is just minor. This results in calming the mind, all the lung is used so the body is more charged with oxygen and prana, and removal of wastes is more effective. Do like this for a few minutes each day, say 10. You will notice some good results on your health if such is not already normal to you, of this I am sure, if it is persisted with. This breathing can be elaborated on for more than mere technical effects, but this is beyond the scope of this article, you can look them up yourself. This is fine for general good health and a calm mind.

Eating

I will not go into dietary disciplines here. There are plenty others who go into that around, and I trust people are intelligent enough (against my often pessimistic view of society, I admit!) to know what is best for them to eat, and that eating 5 eggs and 7 steaks a week is not overly healthy. You can choose your diet as you believe it is suitable. What is of more importance than what you eat, is how you eat. Many will go on and on about what you should eat, but that is relatively pointless and wasted time, since many people are not even eating properly to get the full nutritional effects of such.

A person should eat slowly, with a focused attention on what they are eating. Before eating one may, if they have such an impetuous offer some thanks. Consider how the food has been produced and brought to their table, the labour of others in its procurement etc. Then one may impregnate it with a certain desire using the Will and Imagination, but here we are concerned primarily with physical care.

The food consumed should be chewed slowly with attention on it, and its taste. One should not swallow until the food has been properly masticated. As a rule, one may

assume, so long as food still has some taste it can be chewed for longer. When properly masticated almost any food will become some liquid, normally white, which as it were will dribble down the throat easily. Only then can one be sure the potential nutritional value will fully be taken advantage of. The taking of food ought to be sacred where possible, and always done slowly with attention. If you are in a position where you cannot eat slowly, then you do better to give your digestive tract some time to rest, gulping down food in a hurry means the rest of your digestive system will have to work harder, and full nutritional benefits will not be taken advantage of, so it should in all cases be avoided where possible.

The focus of mind is threefold. Firstly it allows one to acknowledge when the food is properly masticated, otherwise one will gulp down without thinking due to habit. Secondly it has to do with magicians and mystics thoughts on prana, and when mind is directed to food, more prana will be assimilated from it and so the astral body will also be more nourished from the subtler parts of the food. Thirdly it is a good chance to practice concentration in everyday situations, so meditation later will come quicker. For our general purposes, the first is the only reason it is stated here, the other two are mere beneficial side effects.

Drinking

Drinking follows practically the same method above as for eating. The drink should also not be gulped down, but should have mind focused on it, and swirled around by the tongue for a second or two before being swallowed. Upon rising in the morning, and directly before going to bed, a glass of water should be taken. Throughout the day, one does well to have water by them at all times, and to occasionally sip, but not gulp altogether, from the bottle or cup. The simplest test is to check your urine, if it is yellow, then you need to take more water. Where possible, try and keep from soda, and keep to as pure water as possible, or otherwise fruit juice, containing pulp preferably. All liquids, particularly colder (but not ice cold!) water can be impregnated in a similar method to the food. A specific mini-ritualistic method involves taking the glass of the liquid in the left hand, held by the bottom if possible, while taking the right hand over the top and sprinkling the fingers over it, using Imagination to see droplets of prana emit themselves into the water, along with the Will for a particular effect. The symbolism in this is actually quite potent when understood. The cup is the general symbol for the female, while the fingers are phallic and symbols of the male. The liquid inside composes the 'tears of the white gluten' while the prana emitted from the fingers is 'the blood of the red lion' These then combine through such actions. The right hand is electrical and thus used for the emission of prana, while the left hand is magnetic and ensures the equal distribution of the charging throughout. Thus the idea is impregnated in the womb through the seed, and it's subsequent birth into reality takes place when it takes birth, in other words, when it leaves the glass and enters your mouth.

General Cleaning

I shall take it for granted that you all brush your teeth, shower etc. Now then we shall focus on the showering aspect. Of our concern and primary importance for the general public is scrubbing of the body with a firm bristle brush, perhaps along with a rubbing of the body with particular oils, most favourably among many is almond oil. The body should be scrubbed all over with the brush until it begins to turn faintly red. This helps remove old dead skin cells. Normally this would have naturally happened to man, but civilized life has changed this, we are normally beyond the harsher environment which would have naturally exfoliated us. So then we must artificially imitate this state of nature using the natural bristle brush. After the skin is scrubbed we can take to a cold shower, the shower needn't be excessively cold, we may gently decrease the temperature if necessary. During the shower, you should take to massaging the body quite firmly, you might also chant a mantra (om) while doing this, combined with the above breathing method. Of particular importance is under the armpits and the throat should also gently be massaged. Make a point to get the feet well in the spray, but try and keep the thighs out of direct spray. The face also should be focused on under cold spray. This tightens the pores and improves blood circulation, the skin is through such well taken care of. This is also very refreshing for someone who is involved in certain rituals, meditations etc and who arises early to fit them in, there are other more 'occult' reasons for this, but they are not our concern.

Another important thing people should occasionally do is cleansing of their gut. This can be achieved through fasting, excessive drinking of water and such, but all of these can be considered when taken to extreme's rather unnatural so we shall go with something that while perhaps not natural, is better than these in my opinion, if perhaps rather 'gross' to average senses. This involves simply taking water into the anus, holding it in for a small amount of time and then eliminating it. This cleanses the large intestine well and particularly the rectum which is of our concern. This is basically a self-enema. Use a syringe or such to insert the water, or if one is able, one may take it up through their own bowel movements after inserting some pipe/straw. Shortly (though not straight) after, defecate. This shouldn't be taken to excess, but is beneficial if occasionally done. This removes any build-up of shit, occultists are often claimed to be full of shit, let us remedy this then. This can act as a blockage to proper release of it later, and can basically sit 'fermenting' in the intestine, in effect, poisoning the body slowly. Many people go around in a semi-constipated state. As a rule you can check any success in that you will eliminate very easily without any effort needed when desired and when wiping the toilet paper will be almost bare. This may not altogether be the nicest area to have gone into, but it is part of your system and of utmost importance to its maintenance. I hope some will at least try to keep it clean, it is not difficult to get a syringe.

Tratak

Nowadays, our eyes are often in a constant state of tension and it is of importance that we devote some time occasionally to allow them to relax, Tratak allows us to do just this. The technique is itself relatively simple, take some point and steady the gaze on it, keep

the mind on it, in affect it is meditation. The eyelids must not blink, the eyes should not move. The item will morph and change but you must keep the eyes still if it is to work. So far as you can easily, do not blink, but do not strain to not blink either. If the mind is focused well the want of blinking shall not be present so strongly. Allow the eyes to tear, then close them and relax for a few minutes. Afterwards you may rinse them with cold water. This has many good effects on the eyes and purportedly people have 'thrown off their spectacles through this exercise'...I myself have not made much use of this, but when I do its relaxation to my eyes is evident. I however do wear glasses, but my vision has improved through such and my glasses have been slightly lowered. I trust you can see any benefits it may have for yourselves.

Along with the above things there are a few more general things that may be taken advantage of and one is sun bathing. While this shouldn't be taken to excess, it is beneficial for one to get direct sunlight on as much of the body as possible, in occult theories the best time for this would normally be in the early hours of the morning when it is still cooler. I myself live in an almost always clear skied area, and have my own private pool etc so this is easy for me. For those who live where it is rather the opposite this may not be so, but when you can it can be taken advantage of to good results. Another thing is fresh air, some people spend a lot of time indoors, in the morning if possible, open all your windows and let the sunlight and fresh air in for the day, also try and spend plenty of time outside, this does not mean walking between classes or going out for a cigarette, it means spending time outside just for the sake of being outside, not in some hurried manner where you are expected back somewhere soon. Though any is better than none.

Relaxation

Our society is very stressful and so we need an effective way to cope with this, physical relaxation is of utmost importance to people to participate in. It is very simple. Lie down on the back, at first it is better on a harder surface. Have the feet fall outwards and the hands palm up to the sides at about 45 degree angle to the body. Tense the various areas of the body starting with the feet, hold it, then suddenly relax them. Go through all the areas of the body like this. Then take to mental focus alone. Take all your concentration to the feet and tell them to relax mentally, develop a heavy feeling in them and feel them sinking into the floor. Do this for about 30 seconds in one area, then move on to the next area, say shins. One should do this through all the body. 30 seconds is ideal, it is long enough to allow proper sinking and focus, but not too long as to allow the mind to easily wander. Keep going through the whole body like this multiple times, at some point the mind will begin to stop thinking almost altogether, or will drift off into other concerns and forget what it is doing. If you do it well with some small practice you may enter yoga nidra. You will be constantly on the brink of consciousness and may not come to until a few hours, so make sure to do this properly when there is some good time. An excellent time for this is while in bed before sleeping, do it on back, then move to left side and do it, then right side and do it etc.

Now I conclude my article. It will be noted that practically none of the material is entirely my own and in fact has merely been a drawing from my brain, and pretty much a culmination of certain yogic techniques for the most part in maintaining bodily health. I have no doubt you can find all of it elsewhere. But nonetheless I present it here, I have tried to keep its focus on practical work, rather than theoretical jabbering. Its importance is in being put to use. If all this is done I am quite sure that good health will be had among the general population.

Namaste

Logged

April 25, 2007, 12:17:09 PM

Reply #1

Veos

Teacher Emeritus

Veritas Furniture

Offline

473

Karma:

43

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Re: Care of the Physical Body

Good article. People, especially magicians, tend to forget about the proper care of the physical body once they become absorbed in the study of the spiritual and mental bodies.

Logged

Soham Sivoham Aham Brahma Asmi Mahavakya

Suddha satchitananda purna parabrahma

Chidananda Rupa Sivoham Sivoham

June 25, 2007, 09:22:06 AM

Reply #2

holyc cleric

A Familiar Feature

Offline

Regular Member

114

Karma:

0

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Re: Care of the Physical Body

Great article Kiwi, I like it a lot! I believe you made a small typo and wrote "Salahbhasana" instead of "Salabhasana".

I found pictures of most of the asanas online so I'll post the links here in case anybody wants to see how the poses look like.

Sarvangasana - http://www.yogajournal.com/poses/480_1.cfm

Matsyasana - http://www.yogajournal.com/poses/786_1.cfm

Bhujangasana - http://www.yogajournal.com/poses/471_1.cfm and
http://www.yogajournal.com/newtoyoga/148_1.cfm

Dhanurasana - http://www.yogajournal.com/poses/875_1.cfm

Paschimothanasana - http://www.yogajournal.com/poses/477_1.cfm

Mayurasana - <http://www.onlinebangalore.com/heal/asanas/mayura.html>

Ardha Matsyendrasana - http://www.yogajournal.com/poses/485_1.cfm

Padma Hasthasana - http://www.yogajournal.com/poses/478_1.cfm (not sure about this one)

Trikonasana - http://www.yogajournal.com/poses/494_1.cfm

I'm kinda lost with Salabhasana. I don't quite understand how to perform it. If somebody could give additional explanations or link some pictures I'd be very grateful.

Logged

All mankind is of one author, and is one volume. As therefore the bell that rings to a sermon, calls not upon the preacher only, but upon the congregation to come. Any man's death diminishes me, because I am involved in mankind; therefore never send to know for whom the bell tolls; it tolls for thee

June 26, 2007, 02:06:35 PM

Reply #3

Kichara

Posts By Osmosis

Offline

982

Karma:

16

Personal Text

Row, Row, Row Your Boat

View Profile

Check it Out.

Re: Care of the Physical Body

Salabhasana:

Salabha means a locust. The pose resembles that of a locust resting on the ground, hence the name.

Technique

1. Lie full length on the floor on the stomach, face downwards. stretch the arms back.
2. Exhale, lift the head, chest, and legs off the floor simultaneously as high as possible. The hands should not be placed and the ribs should not rest on the floor. Only the abdominal front portion of the body rests on the floor and bears the weight of the body.
3. Contract the buttocks and stretch the thigh muscles. Keep both legs fully extended and straight, touching at the thighs, knees, and ankles.
4. Do not bear the weight of the body on the hands but stretch them back to exercise the upper portion of the back muscles.
5. Stay in the position as long as you can with normal breathing.
6. In the Beginning it is difficult to lift the chest and the legs off the floor, but this becomes easier as the abdominal muscles grow stronger.

Effects

The pose aids Digestion and relieves gastric troubles and flatulence. Since the spine is stretched back it becomes elastic and the pose relieves pain in the sacral and lumbar regions. In my experience, persons suffering from slipped discs have benefited by regular practice of this asana without recourse to enforced rest or surgical treatment. The bladder and the prostate gland also benefit from the exercise and remain healthy.

That is from B.K.S. Iyengar's book Light on Yoga.

Hope this helps anyone who needed more details, and I would suggest buying the book Light on Yoga if you are looking for a good book on the yoga stretches, it has pictures showing each part of each exercise and explains the different bodily effects each pose creates.

Namaste

EDIT: I found this picture the most similar to the one in the book

<http://speakingoffaith.publicradio.org/programs/bodysgrace/images/salabhasana.jpg>

« Last Edit: June 26, 2007, 02:45:22 PM by Kichara »

Logged

Hey, whats up?

Please vote in my poll:

<http://forums.vociety.net/index.php?topic=12212.0>

June 27, 2007, 03:25:21 AM

Reply #4

holycleric

A Familiar Feature

Offline

Regular Member

114

Karma:

0

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Re: Care of the Physical Body

Kiwi's description of the pose looked more like this :

http://www.bikramyogaportsmouth.com/postureimages/locust_doubleleg.jpg , just with palms facing upwards and fingers clenched.

Logged

All mankind is of one author, and is one volume. As therefore the bell that rings to a sermon, calls not upon the preacher only, but upon the congregation to come. Any man's death diminishes me, because I am involved in mankind; therefore never send to know for whom the bell tolls; it tolls for thee

June 27, 2007, 05:19:27 AM

Reply #5

Rawiri

Veritas Teacher

Posts By Osmosis

Offline

Wandering Nomad

926

Karma:

41

Personal Text

Veritas Teacher

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Re: Care of the Physical Body

There are some variations on that particular asana. The one holycletic is closer to the one I do...only the lower back is arched, the chin rests outstretched on the ground.

Logged

June 20, 2008, 07:46:51 PM

Reply #6

YHSHV

Settling In

Offline

*

31

Karma:

0

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Re: Care of the Physical Body

Thank you for this article!

Quote

occultists are often claimed to be full of shit, let us remedy this then.

That could always use a restatement! :D

Logged

August 01, 2008, 03:59:58 PM

Reply #7

TheAleph

A Familiar Feature

Offline

116

Karma:

0

[Personal Text](#)

[X](#)

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Re: Care of the Physical Body

Quote

This cleanses the large intestine well and particularly the rectum which is of our concern. This is basically a self-enema. Use a syringe or such to insert the water, or if one is able, one may take it up through their own bowel movements after inserting some pipe/straw

Or you could use a bidet to clean yourself: <http://en.wikipedia.org/wiki/Bidet>, it's very common in a lot of places.

Logged

"Today, a young man on acid, realized that all matter is merely energy condensed to a slow vibration. That we are all one consciousness experiencing itself subjectively, there is no such thing as death, and we are the imagination of ourselves... now here's Tom with the weather." - Bill Hicks

April 24, 2010, 12:13:57 PM

Reply #8
Willi
Veritas Furniture

Offline

326
Karma:
7
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Re: Care of the Physical Body

Okay, I've had a few problems with some of the poses. Should the average person be able to perform all of these poses on their first try, or is there some sort of progression before the routine can actually be put into practice?

The problems I had were with the following asanas:

- Salahbhasana
- Paschimothanasana
- Mayurasana
- Ardha Matsyendrasana (This one I actually think I can do, it's just that I didn't understand it quite well)
- Padma Hasthasana

Should I proceed with it without those poses or should I practice them in a physical way(without all the concentration and stuff, because when I'm trying it, if I divert my focus with something I completely lose myself), doing the basic stretch, until I can actually do it fully?

Logged
April 30, 2010, 01:03:49 AM

Reply #9
Rawiri
Veritas Teacher
Posts By Osmosis

Offline

Wandering Nomad
926
Karma:
41
Personal Text
Veritas Teacher
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Re: Care of the Physical Body

You do not need to do all of them...heck you don't need to do any of them! But it is best if you utilize ones that focus on the spinal cord, and that you have a well rounding of inversions, backward bends, forward bends and twists.

You may not be able to do the asanas quite to their ideal yet. (in fact, the above descriptions actually do NOT go into all the details that could be gone into on an asana. For example, in the sarvangasana area it says the chin should be pressed against the chest - in actual practice, it is more pressing the chest against the chin!) Do not let that be any discouragement though. You can do the asana to the best of your current ability...if that means grabbing just past your knees or even less for paschimothasana then that is absolutely fine. Just make sure that you do it to the point of stretching - but absolutely NOT to the point of pain. Eventually, if you keep stretching in this manner you will be able to do all the asanas properly. :)

Logged

April 30, 2010, 02:21:25 AM

Reply #10

Willi

Veritas Furniture

Offline

326

Karma:

7

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Re: Care of the Physical Body

Thank you Rawiri. I actually have been doing a stretch session I created myself, gathering stretches from different practices I've done. It's helping me a lot, since now I can do some asanas better. For example, I can now do the Paschimothanasana. :D Now really, I doubt anyone here can do the Mayurasana. God may have difficulty doing this one.

Logged

February 21, 2012, 04:41:17 AM

Reply #11

TurtleVoice

New Member

Offline

*

4

Karma:

0

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Re: Care of the Physical Body

Thanks for some great insights. I'm just discovering yoga, and the mind/body connection, and this was really helpful.

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Author Topic: [Care of the Physical Body](#) (Read 15460 times)

0 Members and 1 Guest are viewing this topic.

April 03, 2007, 10:46:36 AMRead 15460 times

Rawiri

Veritas Teacher

[Posts By Osmosis](#)

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[Wandering Nomad](#)

926

Karma:

41

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Veritas Teacher

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[Care of the Physical Body](#)

[On Care of The Physical Body](#)

It should not be necessary for one to write on such a subject as the care for one of the closest companions a person can have in life, but in our current 'civilized society' many people have inevitably turned away from nature and proper care of their bodies. This must at all costs be remedied, the luxuries of our society are of no good if we are so unwell as to be unable to enjoy them properly. Such should be of even more importance to people concerned with practical metaphysics, for although primarily such studies delve into mind and soul, the body is the container of these (though they surely can escape!) and ought to be kept looked after, it is not hypocritical to delve to purify the murky waters while keeping the container without cracks, otherwise you may find yourself with no water left to purify. The physical temple is the springboard to the higher realms, and it has a distinctly evident relationship to the mind, which the meta-physicist aims to control.

[Exercise through Asanas](#)

Thusly, we shall move on to look at something that our society has not forgotten, the muscles. Certainly some strength is wanted, however unlike a lot of society our concern is not with size but with flexibility. An occultist's body must be flexible and relaxed, otherwise the mind shall be more difficult to calm, blood flow is potentially restricted and our health shall not be at optimum level. The below outline is based on certain yogic asanas and its specific set together as is I first saw given by Swamji Sivananda, I have found it to be the best group of asanas practiced at any one time I have found for someone on an occultists path.

The first exercise useful for a warm up to the asana set is surya namaskar otherwise known as Sun Salutation, this exercise can be done fast paced or at a slower pace depending on your own tastes.

- i. Stand with feet together and hands in the prayer position in front of your chest. Exhale.
- ii. Inhaling, stretch your arms up, palms still together and arch back from the waist, pushing the hips out, legs straight.
- iii. Exhaling, bend forward, and press your palms down, fingertips in line with toes - bend your knees if necessary.
- iv. Inhaling, bring the right leg back and place the knee on the floor. Arch back and look up, lifting your chin.
- v. Retaining the breath, bring the other leg back and support your weight on hands and toes.(as in after the pushing up of a push up)
- vi. Exhaling, lower your knees, then your chest and then your forehead, keeping your hips up.
- vii. Inhaling, lower your hips and bend back. Keep legs together and shoulders down. Look up and back.
- viii. Exhaling, raise your hips and pivot into an inverted "V" shape (downward facing dog) Try to push your heels and head down and keep your shoulders back.
- ix. Inhaling, step forward and place the right foot between your hands. Rest the other knee on the floor and look up, as in position 4.
- x. Exhaling, bring the other leg forward and bend down from the waist, keeping your palms as in position 3.
- xi. Inhaling, stretch your arms forward, then up and back over your head and bend back slowly from the waist, as in position 1.
- xii. Exhaling, gently come back to an upright position and bring your arms down by your sides.

Those 12 steps constitute half a round, repeat again but take back the left leg first on the second half. When completed that then makes a round, do at least 4 rounds before starting the asana set. Now the body is nicely warmed up and proper asana practice can begin to be undertaken.

The asanas we are concerned with here are sarvangasana, matsyasana, paschimothanasana, bhujangasana, salahbhasana, dhanurasana, ardha matsyendrasana, Mayurasana, pada hasthasana and trikonasana. These 10 asanas overall offer a good workout to the whole system and can be learnt fine I believe online

without much harm possible except through extreme carelessness, in which case one should not be on this path anyway! Let us get onto the description of their performance then. These descriptions I take directly from Sivananda's 'Kundalini Yoga' and 'Practical Lessons in Yoga' because I myself cannot word how to perform them as well as he eloquently has in his text, which is freely available online as a PDF for anyone interested anymore in the subject.

Sarvangasana

Lie on the back quite flat. Slowly raise the legs. Lift the trunk, hips, and legs quite vertically. Support the back with the two hands, one on either side. Rest the elbows on the ground. Press the chin against the chest (Jalandhara Bandha). Allow the back-shoulder portion and neck to touch the ground closely. Do not allow the body to shake or move to and fro. Keep the legs straight. When the Asana is over, bring the legs down very, very slowly with elegance and not with any jerks. In this Asana the whole weight of the body is thrown on the shoulders. You really stand on the shoulders with the help and support of the elbows.

Concentrate on the Thyroid gland which lies on the front lower part of the neck. Retain the breath as long as you can do with comfort, and slowly exhale through the nose.

Matsyasana

Spread a blanket and sit on Padmasana by keeping the right foot over the left thigh and the left over right thigh. Stretch the head back, so that the top of your head rests on the ground firmly on one side and the buttocks only on the other, thus making a bridge or an arch of the trunk. Place the hands on the thighs or catch the toes with the hands.

Bhujangasana

Spread a blanket on the ground. Lay on it face down and the muscles of the body completely relaxed. Place the palms on the ground just below the shoulders, bending them in the elbows. Touch the ground with the forehead and raise the head and the upper part of the body slowly just as a cobra raises its hood. Bend the spine backwards. Let the lower part of the body from the navel downwards right up to the toes touch the ground. Breathe normally through the nose. Retain the breath till the head is raised and the spine bent nicely. Then again exhale. Then retain the breath while bringing the head down and as soon as the head touches the ground, slowly inhale again. Repeat this process of raising the head and bringing it down half a dozen times or more.

Salahbhasana

Lie on the blanket face down and the arms touching the ground. Let the palms face upwards with the fingers clenched. Inhale slightly. Then stiffen the whole body and raise the legs the hips and the lower abdomen up. putting the whole weight of the body on the chest and the hands. Raise the head also slightly. Remain in this pose for 10 seconds in the beginning and prolong the time little by little as long as you can retain the breath. Bring the legs down slowly, relax the muscles of the whole body and exhale. Repeat this pose four or five times taking care to see that the lungs are not unduly strained.

Dhanurasana

As you did in the previous two poses, lie on the blanket face down. Relax all the muscles of the body. Bend the legs slowly at the knee-joint until the hands catch hold of the ankles. Raise the head, chest and knees. Keep the arms and the forearms stiff and straight. Try to keep the knees close together. Now the whole body rests on the abdomen. A good convex arch is formed resembling a bow with a string. You can either breathe as usual or retain the breath according to your convenience. Remain in this pose as long as you can comfortably do so. Do this Asana four to six times. When you have done this, lower the knees and the chest first. Then bring the hands and legs down and stretch flat on the ground.

Paschimothanasana

Sit on the ground and stretch the legs stiff like a stick. Catch the toes with the thumb and index and middle fingers. While catching, you have to bend the trunk forwards. Fatty persons will find it rather difficult to bend. Exhale. Slowly bend without jerks till your forehead touches your knees. You can keep the face even between the knees. When you bend down, draw the belly back. This facilitates the bending forward. Bend slowly by gradual degrees. Take your own time. There is no hurry. When you bend down, bend the head between the hands. Retain it on a level

with them.

Young persons with elastic spine can touch the knees with the forehead even in their very first

attempt. In the case of grown-up persons with rigid spinal column, it will take a fortnight or a month

for complete success in the posture. Retain the breath till you take the forehead back, to its original

position, till you sit straight again. Then breathe.

Mayurasana

Kneel on the ground. Sit on the toes. Raise the heels up. Join the two forearms together. Place the palms of the two hands on the ground. The two little fingers must be in close touch. They

project towards the feet. Now you have got steady and firm forearms for supporting the whole body

in the ensuing elevation of the trunk and legs. Now bring down the abdomen slowly against the

conjoined elbows. Support your body upon your elbows that are pressed now against the navel or

umbilicus. This is the first stage. Stretch your legs and raise the feet stiff and straight on a level with

the head. This is second stage.

Ardha Matsyendrasana

Place the left heel near the anus and below the scrotum. It can touch the perineal space. Do

not allow the heel to move from this space. Bend the knee and place the right ankle at the root of the

left thigh and rest the right foot well on the ground close to the left hip-joint. Place the left axilla or

arm-pit over the top of the vertically bent right knee. Push the knee now a little to the back so that it

touches the back part of the axilla. Catch hold of the left foot with left palm. Then applying pressure

at the left shoulder-joint slowly twist the spine and turn to the extreme right. Turn the face also to

the right as much as you can do. Bring it in a line with the right shoulder. Swing round the right arm

towards the back. Catch hold of the left thigh with the right hand. Retain the pose from 5 to 15

seconds. Keep the vertebral column erect. Do not bend. Similarly you can twist the spine to the left

side.

Padha Hasthasana – This is the same as paschimothanasana except it is performed while standing up and bending forward, rather than sitting down.

Trikonasana

Stand up straight, and place your feet slightly more than shoulder width apart. Stretch your right arm up, then bend to your left, sliding your left hand down your thigh. To eventually grasp your ankle. Do not twist your body. Repeat the pose on the other side. Your body forms a straight line, parallel to the floor. from your waist to your fingertips.

So I have now given the performance of the asanas, I admit such from the textual level may look overly complicated, but on the contrary, when in practice they are quite simple. Such asanas should be done in the order given if they are to be done. To make sure asana is not just idle physical exercise, mind must also be involved. When breath is controlled and mind is focused, then it becomes proper asana, otherwise it is just physical exercise. To do this a mantra should be taken, Om is the simplest and most ideal from my point of view, but you may use anything you want. The breath should be rhythmical and calm, not rushed. So during asana one shall inhale for say four om's, hold for four om's and exhale for four om's (or one may skip retention of breath) each om equating to about a second. Thus one shall keep the mind focused and the breath controlled. In asana the body must always be kept still, it must not be allowed the luxury of moving. One can then know how long they are holding the asana for as well through such breathing. For our purposes, we have no real need to go beyond 5 minutes for every asana. At the beginning you can do just one minute for each, that is about 8 breaths without retention (using the above counting of mantra). If one is retaining the breath for asana which can improve efficiency but which I personally do not recommend for the average person reading this article, at least not at first, they can keep repeating om until they can no longer hold their breath WITH EASE...this does no mean you hold your breath until you gasp for air, if you do this there must always be slow inhale and exhale.

After such asana performance one can move on to performing Shavanasana which I have described in another article elsewhere, and will go into more detail on later in this article.

Breathing

Now then we can move on to control of the more subtle muscles, the diaphragm and intercostals. This part shall not concern with the pranayama practices, I may deal with them in another article, I am not sure, but now is not the place. This shall be simple. Breathing should be slow, steady, deep and rhythmical. That is the essence. One should sit with back quite straight, body in a specific asana, then take one's mind to breath. First observe the breath as it is, one must be able to observe the breath without affecting its flow. After some moments of observation move on to deliberate control. First

gently expand the lower abdomen forward, then the upper abdomen, the lower chest and finally the upper chest should expand up and out. This is a full breath. The breath should not be drawn in forcefully through the nostrils, it should flow naturally as a result of the movement on the muscles and their subsequent creation of a change in volume/air pressure. This is all to be done in a relaxed, wave like fashion, connected, not disconnected. Then exhale in the opposite fashion, starting again from the lower abdomen. This may take some practice at first, but it will come. Once the fashion of breathing is established one can move onto the rhythm. Pick some point to reach to and use that. First use just inhale and exhale, one may inhale for 4 counts and exhale for 4 counts, or one may inhale for 4 counts and exhale for 8 counts. Afterwards one may add some retention of breath between inhale and exhale, and another retention after exhale before the subsequent inhale. All up to your own discretion. This is not pranayama, it needn't be excessive, do not increase the count to a high point, this is just minor. This results in calming the mind, all the lung is used so the body is more charged with oxygen and prana, and removal of wastes is more effective. Do like this for a few minutes each day, say 10. You will notice some good results on your health if such is not already normal to you, of this I am sure, if it is persisted with. This breathing can be elaborated on for more than mere technical effects, but this is beyond the scope of this article, you can look them up yourself. This is fine for general good health and a calm mind.

Eating

I will not go into dietary disciplines here. There are plenty others who go into that around, and I trust people are intelligent enough (against my often pessimistic view of society, I admit!) to know what is best for them to eat, and that eating 5 eggs and 7 steaks a week is not overly healthy. You can choose your diet as you believe it is suitable. What is of more importance than what you eat, is how you eat. Many will go on and on about what you should eat, but that is relatively pointless and wasted time, since many people are not even eating properly to get the full nutritional effects of such.

A person should eat slowly, with a focused attention on what they are eating. Before eating one may, if they have such an impetuous offer some thanks. Consider how the food has been produced and brought to their table, the labour of others in its procurement etc. Then one may impregnate it with a certain desire using the Will and Imagination, but here we are concerned primarily with physical care.

The food consumed should be chewed slowly with attention on it, and its taste. One should not swallow until the food has been properly masticated. As a rule, one may assume, so long as food still has some taste it can be chewed for longer. When properly masticated almost any food will become some liquid, normally white, which as it were will dribble down the throat easily. Only then can one be sure the potential nutritional value will fully be taken advantage of. The taking of food ought to be sacred where possible, and always done slowly with attention. If you are in a position where you cannot eat slowly, then you do better to give your digestive tract some time to rest,

gulping down food in a hurry means the rest of your digestive system will have to work harder, and full nutritional benefits will not be taken advantage of, so it should in all cases be avoided where possible.

The focus of mind is threefold. Firstly it allows one to acknowledge when the food is properly masticated, otherwise one will gulp down without thinking due to habit. Secondly it has to do with magicians and mystics thoughts on prana, and when mind is directed to food, more prana will be assimilated from it and so the astral body will also be more nourished from the subtler parts of the food. Thirdly it is a good chance to practice concentration in everyday situations, so meditation later will come quicker. For our general purposes, the first is the only reason it is stated here, the other two are mere beneficial side effects.

Drinking

Drinking follows practically the same method above as for eating. The drink should also not be gulped down, but should have mind focused on it, and swirled around by the tongue for a second or two before being swallowed. Upon rising in the morning, and directly before going to bed, a glass of water should be taken. Throughout the day, one does well to have water by them at all times, and to occasionally sip, but not gulp altogether, from the bottle or cup. The simplest test is to check your urine, if it is yellow, then you need to take more water. Where possible, try and keep from soda, and keep to as pure water as possible, or otherwise fruit juice, containing pulp preferably. All liquids, particularly colder (but not ice cold!) water can be impregnated in a similar method to the food. A specific mini-ritualistic method involves taking the glass of the liquid in the left hand, held by the bottom if possible, while taking the right hand over the top and sprinkling the fingers over it, using Imagination to see droplets of prana emit themselves into the water, along with the Will for a particular effect. The symbolism in this is actually quite potent when understood. The cup is the general symbol for the female, while the fingers are phallic and symbols of the male. The liquid inside composes the 'tears of the white gluten' while the prana emitted from the fingers is 'the blood of the red lion' These then combine through such actions. The right hand is electrical and thus used for the emission of prana, while the left hand is magnetic and ensures the equal distribution of the charging throughout. Thus the idea is impregnated in the womb through the seed, and it's subsequent birth into reality takes place when it takes birth, in other words, when it leaves the glass and enters your mouth.

General Cleaning

I shall take it for granted that you all brush your teeth, shower etc. Now then we shall focus on the showering aspect. Of our concern and primary importance for the general public is scrubbing of the body with a firm bristle brush, perhaps along with a rubbing of the body with particular oils, most favourably among many is almond oil. The body should be scrubbed all over with the brush until it begins to turn faintly red. This helps remove old dead skin cells. Normally this would have naturally happened to man, but

civilized life has changed this, we are normally beyond the harsher environment which would have naturally exfoliated us. So then we must artificially imitate this state of nature using the natural bristle brush. After the skin is scrubbed we can take to a cold shower, the shower needn't be excessively cold, we may gently decrease the temperature if necessary. During the shower, you should take to massaging the body quite firmly, you might also chant a mantra (om) while doing this, combined with the above breathing method. Of particular importance is under the armpits and the throat should also gently be massaged. Make a point to get the feet well in the spray, but try and keep the thighs out of direct spray. The face also should be focused on under cold spray. This tightens the pores and improves blood circulation, the skin is through such well taken care of. This is also very refreshing for someone who is involved in certain rituals, meditations etc and who arises early to fit them in, there are other more 'occult' reasons for this, but they are not our concern.

Another important thing people should occasionally do is cleansing of their gut. This can be achieved through fasting, excessive drinking of water and such, but all of these can be considered when taken to extreme's rather unnatural so we shall go with something that while perhaps not natural, is better than these in my opinion, if perhaps rather 'gross' to average senses. This involves simply taking water into the anus, holding it in for a small amount of time and then eliminating it. This cleanses the large intestine well and particularly the rectum which is of our concern. This is basically a self-enema. Use a syringe or such to insert the water, or if one is able, one may take it up through their own bowel movements after inserting some pipe/straw. Shortly (though not straight) after, defecate. This shouldn't be taken to excess, but is beneficial if occasionally done. This removes any build-up of shit, occultists are often claimed to be full of shit, let us remedy this then. This can act as a blockage to proper release of it later, and can basically sit 'fermenting' in the intestine, in effect, poisoning the body slowly. Many people go around in a semi-constipated state. As a rule you can check any success in that you will eliminate very easily without any effort needed when desired and when wiping the toilet paper will be almost bare. This may not altogether be the nicest area to have gone into, but it is part of your system and of utmost importance to its maintenance. I hope some will at least try to keep it clean, it is not difficult to get a syringe.

Tratak

Nowadays, our eyes are often in a constant state of tension and it is of importance that we devote some time occasionally to allow them to relax, Tratak allows us to do just this. The technique is itself relatively simple, take some point and steady the gaze on it, keep the mind on it, in affect it is meditation. The eyelids must not blink, the eyes should not move. The item will morph and change but you must keep the eyes still if it is to work. So far as you can easily, do not blink, but do not strain to not blink either. If the mind is focused well the want of blinking shall not be present so strongly. Allow the eyes to tear, then close them and relax for a few minutes. Afterwards you may rinse them with cold water. This has many good effects on the eyes and purportedly people have 'thrown off

their spectacles through this exercise'...I myself have not made much use of this, but when I do its relaxation to my eyes is evident. I however do wear glasses, but my vision has improved through such and my glasses have been slightly lowered. I trust you can see any benefits it may have for yourselves.

Along with the above things there are a few more general things that may be taken advantage of and one is sun bathing. While this shouldn't be taken to excess, it is beneficial for one to get direct sunlight on as much of the body as possible, in occult theories the best time for this would normally be in the early hours of the morning when it is still cooler. I myself live in an almost always clear skied area, and have my own private pool etc so this is easy for me. For those who live where it is rather the opposite this may not be so, but when you can it can be taken advantage of to good results. Another thing is fresh air, some people spend a lot of time indoors, in the morning if possible, open all your windows and let the sunlight and fresh air in for the day, also try and spend plenty of time outside, this does not mean walking between classes or going out for a cigarette, it means spending time outside just for the sake of being outside, not in some hurried manner where you are expected back somewhere soon. Though any is better than none.

Relaxation

Our society is very stressful and so we need an effective way to cope with this, physical relaxation is of utmost importance to people to participate in. It is very simple. Lie down on the back, at first it is better on a harder surface. Have the feet fall outwards and the hands palm up to the sides at about 45 degree angle to the body. Tense the various areas of the body starting with the feet, hold it, then suddenly relax them. Go through all the areas of the body like this. Then take to mental focus alone. Take all your concentration to the feet and tell them to relax mentally, develop a heavy feeling in them and feel them sinking into the floor. Do this for about 30 seconds in one area, then move on to the next area, say shins. One should do this through all the body. 30 seconds is ideal, it is long enough to allow proper sinking and focus, but not too long as to allow the mind to easily wander. Keep going through the whole body like this multiple times, at some point the mind will begin to stop thinking almost altogether, or will drift off into other concerns and forget what it is doing. If you do it well with some small practice you may enter yoga nidra. You will be constantly on the brink of consciousness and may not come to until a few hours, so make sure to do this properly when there is some good time. An excellent time for this is while in bed before sleeping, do it on back, then move to left side and do it, then right side and do it etc.

Now I conclude my article. It will be noted that practically none of the material is entirely my own and in fact has merely been a drawing from my brain, and pretty much a culmination of certain yogic techniques for the most part in maintaining bodily health. I have no doubt you can find all of it elsewhere. But nonetheless I present it here, I have tried to keep its focus on practical work, rather than theoretical jabbering. Its importance is in being put to use. If all this is done I am quite sure that good health will be had

among the general population.

Namaste

Logged

April 25, 2007, 12:17:09 PMReply #1

Veos

Teacher Emeritus

Veritas Furniture

Offline

473

Karma:

43

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Re: Care of the Physical Body

Good article. People, especially magicians, tend to forget about the proper care of the physical body once they become absorbed in the study of the spiritual and mental bodies.

Logged

Soham Sivoham Aham Brahma Asmi Mahavakya

Suddha satchitananda purna parabrahma

Chidananda Rupa Sivoham Sivoham

June 25, 2007, 09:22:06 AMReply #2

holycletic

A Familiar Feature

Offline

Regular Member

114

Karma:

0

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Re: Care of the Physical Body

Great article Kiwi, I like it a lot! I believe you made a small typo and wrote "Salahbhasana" instead of "Salabhasana".

I found pictures of most of the asanas online so I'll post the links here in case anybody wants to see how the poses look like.

Sarvangasana - http://www.yogajournal.com/poses/480_1.cfm

Matsyasana - http://www.yogajournal.com/poses/786_1.cfm

Bhujangasana - http://www.yogajournal.com/poses/471_1.cfm and

http://www.yogajournal.com/newtoyoga/148_1.cfm

Dhanurasana - http://www.yogajournal.com/poses/875_1.cfm

Paschimothanasana - http://www.yogajournal.com/poses/477_1.cfm

Mayurasana - <http://www.onlinebangalore.com/heal/asanas/mayura.html>

Ardha Matsyendrasana - http://www.yogajournal.com/poses/485_1.cfm

Padma Hasthasana - http://www.yogajournal.com/poses/478_1.cfm (not sure about this one)

Trikonasana - http://www.yogajournal.com/poses/494_1.cfm

I'm kinda lost with Salabhasana. I don't quite understand how to perform it. If somebody could give additional explanations or link some pictures I'd be very grateful.

Logged

All mankind is of one author, and is one volume. As therefore the bell that rings to a sermon, calls not upon the preacher only, but upon the congregation to come. Any man's death diminishes me, because I am involved in mankind; therefore never send to know for whom the bell tolls; it tolls for thee

June 26, 2007, 02:06:35 PM Reply #3

Kichara

Posts By Osmosis

Offline

982

Karma:

16

Personal Text

Row, Row, Row Your Boat

View Profile Check it Out.

Re: Care of the Physical Body

Salabhasana:

Salabha means a locust. The pose resembles that of a locust resting on the ground, hence the name.

Technique

1. Lie full length on the floor on the stomach, face downwards. stretch the arms back.
2. Exhale, lift the head, chest, and legs off the floor simultaneously as high as possible. The hands should not be placed and the ribs should not rest on the floor. Only the abdominal front portion of the body rests on the floor and bears the weight of the body.
3. Contract the buttocks and stretch the thigh muscles. Keep both legs fully extended and straight, touching at the thighs, knees, and ankles.

4. Do not bear the weight of the body on the hands but stretch them back to exercise the upper portion of the back muscles.

5. Stay in the position as long as you can with normal breathing.

6. In the Beginning it is difficult to lift the chest and the legs off the floor, but this becomes easier as the abdominal muscles grow stronger.

Effects

The pose aids Digestion and relieves gastric troubles and flatulence. Since the spine is stretched back it becomes elastic and the pose relieves pain in the sacral and lumbar regions. In my experience, persons suffering from slipped discs have benefited by regular practice of this asana without recourse to enforced rest or surgical treatment. The bladder and the prostate gland also benefit from the exercise and remain healthy.

That is from B.K.S. Iyengar's book Light on Yoga.

Hope this helps anyone who needed more details, and I would suggest buying the book Light on Yoga if you are looking for a good book on the yoga stretches, it has pictures showing each part of each exercise and explains the different bodily effects each pose creates.

Namaste

EDIT: I found this picture the most similar to the one in the book

<http://speakingoffaith.publicradio.org/programs/bodysgrace/images/salabhasana.jpg>

« Last Edit: June 26, 2007, 02:45:22 PM by Kichara »

Logged

Hey, whats up?

Please vote in my poll:

<http://forums.vociety.net/index.php?topic=12212.0>

June 27, 2007, 03:25:21 AM Reply #4

holycletic

A Familiar Feature

Offline

Regular Member

114

Karma:

0

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Re: Care of the Physical Body

Kiwi's description of the pose looked more like this :

http://www.bikramyogaportsmouth.com/postureimages/locust_doubleleg.jpg , just with palms facing upwards and fingers clenched.

Logged

All mankind is of one author, and is one volume. As therefore the bell that rings to a sermon, calls not upon the preacher only, but upon the congregation to come. Any man's death diminishes me, because I am involved in mankind; therefore never send to know for whom the bell tolls; it tolls for thee

June 27, 2007, 05:19:27 AMReply #5

Rawiri

Veritas Teacher

Posts By Osmosis

Offline

Wandering Nomad

926

Karma:

41

Personal Text

Veritas Teacher

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Re: Care of the Physical Body

There are some variations on that particular asana. The one holycletic is closer to the one I do...only the lower back is arched, the chin rests outstretched on the ground.

Logged

June 20, 2008, 07:46:51 PMReply #6

YHSHV

Settling In

Offline

*

31

Karma:

0

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Re: Care of the Physical Body

Thank you for this article!

Quote

occultists are often claimed to be full of shit, let us remedy this then.

That could always use a restatement! :D

Logged
August 01, 2008, 03:59:58 PMReply #7
TheAleph
A Familiar Feature

Offline

116
Karma:
0
Personal Text
✕
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Re: Care of the Physical Body

Quote

This cleanses the large intestine well and particularly the rectum which is of our concern. This is basically a self-enema. Use a syringe or such to insert the water, or if one is able, one may take it up through their own bowel movements after inserting some pipe/straw

Or you could use a bidet to clean yourself: <http://en.wikipedia.org/wiki/Bidet>, it's very common in a lot of places.

Logged
"Today, a young man on acid, realized that all matter is merely energy condensed to a slow vibration. That we are all one consciousness experiencing itself subjectively, there is no such thing as death, and we are the imagination of ourselves... now here's Tom with the weather." - Bill Hicks
April 24, 2010, 12:13:57 PMReply #8
Willi
Veritas Furniture

Offline

326
Karma:
7
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Re: Care of the Physical Body

Okay, I've had a few problems with some of the poses. Should the average person be able to perform all of these poses on their first try, or is there some sort of progression before the routine can actually be put into practice?

The problems I had were with the following asanas:

- Salabhasana
- Paschimothasana
- Mayurasana
- Ardha Matsyendrasana (This one I actually think I can do, it's just that I didn't understand it quite well)
- Padma Hasthasana

Should I proceed with it without those poses or should I practice them in a physical way (without all the concentration and stuff, because when I'm trying it, if I divert my focus with something I completely lose myself), doing the basic stretch, until I can actually do it fully?

Logged

April 30, 2010, 01:03:49 AM Reply #9

Rawiri

Veritas Teacher

Posts By Osmosis

Offline

Wandering Nomad

926

Karma:

41

Personal Text

Veritas Teacher

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Re: Care of the Physical Body

You do not need to do all of them...heck you don't need to do any of them! But it is best if you utilize ones that focus on the spinal cord, and that you have a well rounding of inversions, backward bends, forward bends and twists.

You may not be able to do the asanas quite to their ideal yet. (in fact, the above descriptions actually do NOT go into all the details that could be gone into on an asana. For example, in the sarvangasana area it says the chin should be pressed against the chest - in actual practice, it is more pressing the chest against the chin!) Do not let that be any discouragement though. You can do the asana to the best of your current ability...if that means grabbing just past your knees or even less for paschimothasana then that is absolutely fine. Just make sure that you do it to the point of stretching - but absolutely NOT to the point of pain. Eventually, if you keep stretching in this manner you will be able to do all the asanas properly. :)

Logged

April 30, 2010, 02:21:25 AM Reply #10

Willi
Veritas Furniture

Offline

326

Karma:

7

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Re: Care of the Physical Body

Thank you Rawiri. I actually have been doing a stretch session I created myself, gathering stretches from different practices I've done. It's helping me a lot, since now I can do some asanas better. For example, I can now do the Paschimothanasana. :D Now really, I doubt anyone here can do the Mayurasana. God may have difficulty doing this one.

Logged

February 21, 2012, 04:41:17 AMReply #11

TurtleVoice

New Member

Offline

*

4

Karma:

0

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Re: Care of the Physical Body

Thanks for some great insights. I'm just discovering yoga, and the mind/body connection, and this was really helpful.

Logged

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Author Topic: Huna: A background and overview. (-)Star{-) (Read 6916 times)

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October 01, 2006, 09:41:25 PMRead 6916 times

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Posts By Osmosis

Offline

The V' Smithy

829

Karma:

20

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Huna: A background and overview. (-)Star{-)

Huna

Huna itself means "secrets" in the Hawaiian language. Huna is not a religion but a system of beliefs. The most significant thing that stands out to me with Huna is that these are beliefs passed down for several thousands of years without being written down and they knew things that modern psychology, still in its relative infancy, has just recently discovered and classified. It works for anyone regardless of their religious beliefs to demonstrate that we are all powerful in our own right and we can harness that power. Since this is my own interpretation of all that I have learned in the last several years

I will be taking out the hawaiian language in most cases for less confusion and to make it easier to relate to, translating it into terms for instructional purposes. I do urge you to do some research and homework on your own to complete a better understanding. My intention is to make a cliff notes version of what I know and to cut out the lengthy stories and go straight to the more important concepts.

I learned about Huna from several different sources, most notably Max Freedom Long and his many books on the subject. Not everyone that reads about Huna will be interested in where it came from. Tracing it back to its starting points is one of the things that fascinates me the most. Max Freedom Long (MFL) started learning about this secret in Hawaii when he traveled there as a teacher in 1917 and was hearing rumors and stories from the local people. The stories are incredible and include healing broken bones, fire walking and the death prayer but when he asks for someone to talk to about the stories, no one is willing to say a word. The code of silence is so strong to hide and protect the kahunas that even after meeting Dr. William Brigham to compare notes and stories of the kahunas and working several years to figure out how this huna works, they make almost no progress. MFL goes back to the main land in 1931, 14 years after starting on his quest. Over night MFL gets an idea in 1935 that the kahunas had to have names and words for their magic to pass from generation to generation.

He took out his Hawaiian/English dictionary and remembering that the Hawaiian people had believed in having 3 souls instead of the customary one that most of us believe in, he looked up the words. Let me first explain that the Hawaiian language is made up of short root words to make longer more descriptive words. Each root adds to the meaning and the words can be translated by separating them into the smaller roots to find their original meanings. By taking the words for the 2 souls and translating them down to their roots he found the functions and properties for what we in modern psychology classify as the conscious and subconscious selves. Later on, 6 years down the road he also cracked the code for the Super conscious or high self. The only serious block MFL had was that the kahunas kept their secrets well hidden by the use of symbols and that took him a great deal of time and effort to crack. After MFL came back to the mainland, he had to share his findings with the world and published a report of all

his findings.

By chance a retired English journalist read it and wrote back to MFL about the incredible similarities between this Hawaiian magick and that of the Berber tribe in the Atlas Mountains of North Africa where he studied in his youth. The Hawaiian words were the same except for small dialect differences. There seems to be a startling connection between the Berbers and the Polynesians because the languages are not at all related. The two peoples had either been a part of the same stock or had contact somewhere in ancient times.

The tribal history of the Berber's told of 12 tribes of people each having kahunas. They had lived in the Sahara Desert when it was fertile and green land with flowing rivers. They moved into the Nile Valley after the rivers dried up. These people used their magic to help cut, carry and place the building blocks of the Great Pyramid. From there, the kahunas had foreseen a time of darkness approaching. To preserve the secret of the magick, the 12 tribes decided to hunt for new fertile lands to occupy until the time was right to again emerge into the world. Eleven of the tribes set out, their kahunas using psychic means to locate a new land and moved along either the African coast or India and after a period of years with no word, the 12th tribe assumed they were lost.

The 12th tribe now set out to find new land instead going north to settle into the Atlas Mountains. Here they lived for centuries preserving the secret of the magic but as modern times approached the kahunas had all but died out. If anyone has studied the history of this period, the name of the great prophetess, Al Kahina might ring some bells as kahina in the Hawaiian language would be the female priest.

This tribal history linked the Polynesians up with North Africans and possibly Egypt. The oral legend of the Hawaiian's people contain little information with the exception of the Polynesian people coming from a far away land. They set out to find the lush fertile lands their kahunas had clairvoyantly seen. They do tell of moving along the "Red Sea of Kane" which corresponds with the idea that they came from Egypt by way of the Red Sea. Tracing the Hawaiian origins thru customs and languages has been largely unsuccessful.

Of the eleven Polynesian tribes, all with different dialects, all have been traced to India, the Near East, Madagascar and even Japan. In India, a number of kahuna concepts have been found but greatly mutated over the many years and are of no practical use today. Without the help of this retired English journalist, MFL would never have made the important connection to crack the secret code thru symbols that he and Dr. Brigham had begun many years earlier. It is also interesting to note that there is little to no dependable literature about kahunas on the Hawaiian islands themselves. What little information that is available completely missed the basic mechanisms MFL reported. The studies of MFL and Dr. Brigham only recently became more open and available. They had been hidden away in the libraries and one had to ask for that specific information to get access. The secret today is still actively being kept secret as well as that of complete denial of the existence of kahuna magic. To go the next level,

it is believed that there is an outer and an inner "ring" of initiates to huna started by passing off codes and ideas in the bible, especially the 4 gospels of all places.

A kahuna would be a "keeper" of the secret, now commonly referred to as an expert in any field in modern Hawaii like the movie "The Big Kahuna" is about the most expert of surfers. Huna uses a life force energy called "mana" for use in learning skills very parallel to psionics. What is most notable is the Huna teachings of the subconscious, conscious and superconscious. Central to Huna is the break down of a person into 3 distinct and separate selves that work closely together.

The Lower self: The unconscious/subconscious self that is home to the animalistic emotions and the shadow part of a person that works closely with the middle self. The Lower self is the mechanism that makes mana for use of all 3 selves.

The Middle Self: The part of us that is the conscious reasoning rational self. In the Huna View, the middle self has no memory, the memory is retrieved from the lower self which works so closely that its regarded as a brother. The middle self has imagination, and will and instructs the subconscious. The middle self is the only part of a person that is capable of doing harm to their self and others.

The High Self: This is the part of us that is the super conscious soul or God self because if communicated with properly, this self is what manifests all desired things into reality. The high self is the trusty all-wise guide that is capable of communicating to the god source or with other higher/god selves. The belief in huna is that the higherself is a female and male, referred to as the mother and father blended together to unite as one so compared to in the christian beliefs as the triune.

The goal in huna is that all 3 selves are taught to communicate with each other in harmony. Huna does a great deal of work on developing qualities of heart and character. The huna practitioner becomes more and more aware of the nurturing and loving aspects of the Earth and feels loved and supported by nature because we are a part of nature and we should treat nature as the sacred objects they are. To act against nature would be symbolically acting against ourselves as similar to the hermetic magick teaching of as above so below.

Each of the 3 selves also has its own individual shadowy body. Those shadowy bodies of the lower and middle selves are closely surrounded and interblended with the physical body until the death process whereby the selves live in their shadowy bodies. The higherself lives at all times in it's shadowy body and during life, there is physical

contact made with the higher self and its shadowy body but at no times does the higher self or its shadowy body reside in the physical body. Psychology recognizes the equivalent of the 3 selves but not the shadowy bodies. However, Psychic science recognizes these bodies as etheric doubles.

Huna recognises 3 kinds of energy, one grade for each self, all of them referred to as mana. The grades are divided as such: the lower self uses mana as life force or seen as a similarity to mesmeric force. The middle self uses its grade, called mana. Mana, as "will" or hypnotic force. The higher self uses loa mana but charges it in some mysterious way for its usage such as healing, creating thoughtforms or patterns out of the shadowy substance to become materialized in the future. Each grade of mana is generated in the lower self and transferred to that self for usage.

Huna teaches a connectedness to all of life and the ability to direct energy to assist the Earth in return for that support.

Seven Huna Principles:

Awareness: The World is what you think it is.

Freedom: There are no Limits.

Concentration: Energy Flows where attention goes.

Persistence: Now is the moment of power.

Love: To love is to be happy with.

Confidence: All Power comes from within.

Wisdom: Effectiveness is the measure of truth.

In Huna practice, one of the very first goals is becoming the kind of person who's prayers are answered not just once but on a regular basis. In the process of Huna prayer you learn to, with careful focus, form the thought forms you want to manifest. After you have a clear picture in your mind of what you want, you build up a surcharge of mana or energy by doing a Ha Rite (energy building exercise) and send the thought forms, also called seeds along your aka cords to the lower self. The lower self then carries these on to the high self and Aumakua to produce a rain of blessings in answer to know that your prayer has been received and an answer will be forthcoming.

The Ha Rite is the very cornerstone of Huna. It is comprised of gathering energy in the lower self, using the middle self to project the desire and then connecting by an aka cord to the higher self and sending that energized thoughtform to the higher self. The thoughtforms build on each other like a chain or a cluster of grapes, connecting and sticking together to form a framework in the spirit and energy body in which to manifest into reality. The title of this particular rite comes from the hawaiian word "Ha" which has many layers of meanings.

It is also fortunate that these meanings have another secret, they tell us exactly what to do. "Ha" in the hawaiian dictionary means among many things breath and the number 4. Taken literally, we gather energy by breathing 4 times. You start by inhaling thru the nostrils sharply and quickly, filling the lungs. Then exhalation with the mouth slightly open in a slower haaaaaaaaaaaaaaaa method. This is to be done in 4 sets and a nice warm feeling can be felt in the abdomen. The word "ha" also means water. Water is the huna symbol for mana or energy. So what we have with the word Ha is that we produce energy (mana) by breathing hard 4 times.

As the subconscious mind is busy with the task of gathering energy, the conscious mind should have decided what it wants to achieve. The Conscious mind will project what it wants in pictures in the mind as a visualization. Once this is complete, we visualize an aka cord going from the abdomen to above the crown, connecting to the higherself. The energized thoughtform will be sent up this cord and if everything has gone correctly, the "rain of blessings" will be felt to be translated as a light dew or mist felt on the skin.

-}Star{-

Logged

Be your own light, your own refuge. Believe only that which you test for yourself. Do not accept authority merely because it comes from a great man, or is written in a sacred book, for truth is different for each man and woman." -- Buddha

September 08, 2007, 02:24:48 AMReply #1

mythmanpc

A Veritas Regular

Offline

**

99

Karma:

-1

Personal Text

The voices in my head are telling me I'm not crazy

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Re: Huna: A background and overview. (-}Star{-)

Brilliant work with this one. Interesting, and historical. Btw, is it normal to get it right the first time, while i was reading the article? If I am strange, wierd, or abnormal, thanx for the compliment.

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In chaos, we are united. In organization, we are eclectic. In life, we are in death. Never forgive, never forget.

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Qi Gong (氣功, also written as Ch'i kung, qìgōng) is the term used to group all the arts that use Qi exercises, resulting in a plethora of different styles, arts and practices. Because Qi Gong is such a wide term, it's unknown exactly how many styles and practices fall under Qi Gong; estimates range to 3,000 and up.

Translating Qi (氣) Gong (功) gives a little more insight in what this term actually encompasses. Qi, is a very broad term, but here we use it to denote energy. Gong, the second part, is probably best translated as 'work' or 'effort'. Thus, Qi Gong becomes 'energy work'.

As Qi Gong literally means 'Energy work', technically anything that has to do with Qi, is

Qi Gong. This would mean that Magick, Psionics, Etheric projection, Wicca (and so on) are all forms of Qi Gong. And in a sense they are; but to keep from causing confusion, Qi Gong almost always refers to any system in the eastern energy manipulation arts and sciences. This includes, but is not limited to, Martial Arts, Buddhism, Taoism, Shinto, (Neo-) Confucianism, Traditional Chinese Medicine, Bushido, and so on and so forth.

In general speech, when someone refers to Qi Gong, unless they state otherwise one can probably assume that they are talking about something that has to do with their energy, and their bodies. This is also the most widely-spread 'form' of Qi Gong, in which it solely denotes a system of breathing and motion exercises that (possibly) benefit the health of the practitioner. An example of this would be Tao Yin.

Qi Gong in it's more abstract forms, such as (Neo-) Confucianism, are a bit less commonly known, and many people do not place practices such as philosophy and spirituality under Qi Gong; how one interprets the term is largely a matter of opinion. On Veritas people use the latter definition of Qi Gong, as a term that encompasses just about all aspects of eastern energy manipulation arts and sciences.

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This index consists of articles, lectures and essays concerning the field of occultism, both modern and traditional. An ancient practice which has proven itself has applicable to all times and eras, magic allows the student to overcome the apparent boundaries of the world, providing the illusion that something supernatural is occurring. In time the magician learns that there is nothing supernatural about his abilities: he simply knows the dynamics of perfectly natural laws which had remained hidden from him and the world. Laws which had remained occult.

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The Mechanism of Magic - Many speculators hold the misconception that magic somehow works in directly physical manifestation. In other words, that if the magician desires money he magically makes it appear before him on a table, or that if he wishes for rain he instantly brews dark clouds above himself. This article attempts to dispell that belief by reviewing the function of probability in magic.

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Introduction to Magic
This is an article aimed not at someone who already has the fundamentals of magic

down, but instead for those who do not yet practice magic, and are curious as to what it is, what it entails, etc. Enjoy.

An Introduction to Magic

I had originally intended to simply revise a little of my old Introduction to Magic, but after looking over and rereading it some, I've decided otherwise. The reason being simply that there was too much irrelevant information in terms of BEGINNING magic. I tried rather foolishly to teach a little about many types of systems, and the result was a lack of definitive criteria for either of them. As such, this article contains the basic information a person should know before having even chosen a path in magic.

In turn, the reader should know and understand that these thoughts concerning "things to know" are all based on my own opinions of what an aspirant should know. Will there be things I leave out? Yes. Will there be things not everyone will agree that you need to know? Probably. But the information herein is based on my own experience both as a magician who has worked successful operations of varying degrees, and as a teacher, having watched many other aspirants become magicians under my wing.

I will endeavor here to explain the nature of magic to the curious reader on a very basic level. What it is by definition, different approaches to it, and of its ethical disposition(Good? Evil?). In the process, I will also try to provide enough basic information concerning spell casting, and how magical operations come to manifest on this plane, that you will at least understand the dynamics of spells to some small extent.

What is Magic?

Magic is not the incredibly bastardized image of an old man who can materialize fireballs, hit you with lightning at the wave of a hand, or cast "magic missile." So then, let us set down a firm definition of what magic truly is on the most fundamental level: The study and application of how to manipulate forces on different levels of existence to bring about effects that are usually outside the common human sphere of influence. One may also see it as the manipulation of chance, or quite simply, bringing about actions in conformity with the will. These are the religiously unbiased definitions of what magic is. One may also see it as the channeling of the god-form's will, pursuit of the Individual Truth(which all magicians in fact seek, though in many forms), or one may take magic a step further and enter into pursuit of the Divine Doctrine.

No matter what your ethical or religious disposition, magic is ultimately the journey towards understanding the Arcane Wisdom, be it divine or otherwise in origin. The seeking of the occult, or hidden, virtues of this existence, and as such, the magician is not entirely separated from the philosopher. He seeks to discover why things are; the

underlying principles of this life. However, the difference exists within the magician taking the philosophical doctrine a step further, and saying to himself “Now that I know the controlling facets of this life, how can I master them? How can I prevent these forces from controlling me, and instead, control them?” The path of magic is an incredible journey through which means the magician learns to answer that last question. The perfect example of this journey to manipulate the ways of the universe is demonstrated by Crowley’s attempt to bind Gamagen, the highest intelligence of the Christian Satan himself, to do his bidding as a servant.

Crowley nearly succeeded in his attempt to become Gamagen’s single master. However, he did not succeed, and the reason, as he discovered and wrote about, is that not all forces in existence can be mastered. Some are simply outside the scope of mastery, being of a superior vibrational origin than the genesis of the magician’s soul. An example of such a force is any of the Kings of Hell, the Archangels of Heaven, and the ruling Intelligence(s) therein. Such intelligences, or concentrated masses of energy with particular virtuous dispositions(if you will), do not seem capable of being bound into slavery by the vibrational powers of the mortal magician. None the less, there have been certain human entities who’s souls have attained a level of potent vibration, and in turn manipulation of the universe’s forces, that their spiritual dominion seems to extend outside their sphere of existence into the heavens and down into The Fires. People such as Jesus Christ, the alleged Messiah of the Christians, to whom the angels were said to be loyal to, and demons outright feared.

Remember in your journey that magic is an incredibly powerful force, however. While fantasy has come to take a place in the position of magic in stories, not all of the feats that seem so incredible and unreal are as such. Indeed, the magician can work things that baffle the mind of the commoner, disorientate the mind of the philosopher, and destroy the mind of the skeptic.

Magic has been around for ages. Many studiers of such things will agree that it has probably been utilized as early as 20,000 years ago. It is believed that our ancestors painted pictures of successful hunting trips vividly to ensure that their own hunt goes as well as the one portrayed. Thus was born wishful thinking, the driving force of any magical operation.

As time went on, the forces of nature and of the energies used therein to create all actions on Earth, be they human in origin(thought) or natural(storms, wind, etc), were given specific names. These were the first gods, and among the first attempts of man to grasp what can not truly be understood, label it anyways, and hope it explains events in existence. There were gods of wind, water, fire, earth, sky, dirt, grass, hunting, painting, and anything else those pre-modern minds could think of. Humans not only believe, but in fact figured out, that by appealing to these ruling forces to which they had given names, they could bring about desired results within the corresponding ranch of possibilities. As such, the first real systems of magic began to be put together, and it

became religion; Specific methods of appealing to the desired forces in hopes of stirring to action some type of desired effect.

With the ever progressing psychological evolution of mankind, humans began to refine and establish these methods. They wrote them down, and tried to gather communities of followers to not only increase the results of the worshiping, but create entire like-minded societies. Perhaps a particularly mentally advanced human of that age or two even figured out that the more people who worshiped the force, the stronger it became.

You don't believe that religion sprung from the first attempts at magic? Think about it logically. What is prayer for? Is not the "Bringing of the Light into the World" simply an invocation of energies? Do we not pray to bring about change indirectly? People pray for healing, for business opportunities, for love, for guidance, even for good scores on tests. Some simply pray for purification, the "Forgiving of Sins," and others just pray to keep some type of connection between themselves and their god-form. How does this differ from the magicians of old who appealed to the god of storms to bring about rain? The priests who invoked the energies of their gods to heal themselves and others. As you pray to your god-form, so does a magician cast a spell. And wherein lays the difference? Your prayer is a chant to stir energies into action, as our spells are castings of our intent to do the same. The only difference lays within whether or not we chose an intelligence as a medium of our will.

Magic is the first and last religion of the world.

Why Use Magic?

I've argued with many a priest, and quite often is it said "If you trust in the Lord, you don't need magic." "If you have faith in God's power, why do you need any?" Questions one would expect to come from the tongues of the unlearned. Why do knights learn the basics of warfare, though they trust in the power of their kings. Why did the samurai's learn the martial arts if they trusted in the power of their daimyos? I shall be quite blunt here in saying that the harsh truth is that unless your individual mind is in unity with the divine to the extent that divine forces go out of their ways to do what you wish, simply sitting around and hoping for something to happen will do you little good. Magicians know that effects can only be brought about by some type of action. Instead of sitting their and staring at an annoying bird as it screams, wishing it would stop, magicians take the initiative and throw a rock at the bird(metaphorically). Perhaps the first clans of the magi and shamans began when someone said "I'm tired of waiting." We don't sit back and wish. We do.

Here, however, I believe it necessary to say a thing or two about faith. Faith, firstly, applies to much more than religious faith. It applies to faith in one's self, faith in the power you've attained, faith in the benefits of your studies, and in magic, faith in your ability to successfully cast spells. So do not say "You have no faith" to a magician, for in truth, he probably has more than you. Ascertaining to religion, you may find that many of the more powerful and/or learned magicians have no religion. This does not

denote that the magician is atheistic, it simply means that he/she has stepped outside the confines of dogmatic belief and structure, no longer needing such things in his/her journey for the Individual Truth. In fact, most such magicians are extremely spiritual, and can usually demonstrate a level of theological knowledge which most priests do not even have. I shall use myself as an example. I was born and raised a Christian, with an Irish Catholic father. At about the age of 10, I naturally began to lose interest in the church, finding my faith, Methodism, to be lacking in completeness. At about the age of 12 I began to examine what I was getting from still going to church, and could not come up with a rational reason as to my continued attendance. At around that same time I decided that the path towards Individual Truth could not be reached using a dogmatic belief structure layed down by a complete stranger almost 200 years ago(in the Methodist faith), which was ultimately designed to fit HIS spiritual needs, not the spiritual needs of a boy two centuries later. That having been personally set down was the first step in my disestablishment. None the less, I kept going to make people happy, until I ultimately proclaimed myself apart from the Christian Church due to my stance on the Church's gruesome history, their way of doings things, their "anti-everything else" views, and quite simply because I was a student of the Forbidden Arts, as my priest called them. Today, my personal spiritual beliefs have traces of Judeo-Christian thought, Taoist philosophy, Buddhist principles, and Shinto naturalism. However, I have never actually joined another religion for two reasons: One being that I separated from the church to escape dogmatic confinement, and two, because to join another religion would be to suggest that all the ideas of the Christian faith were wrong, and I do not believe that is so.

"For all miracles are promised to faith, and what is faith except the audacity of will which does not hesitate in the darkness, but advances towards the light in spite of all ordeals, and surmounting all obstacles?" -Eliphas Levi

The Ethical Disposition of Magic

What ethical disposition? There is no such thing, I can assure you. Is it good? Is it evil? Having been conceived from the womb of the universal which has always been, it has no dual manifestation, and therefor exists neutrally. It is the sword in the hands of a warrior, which can be used to wreak havoc, restore or create peace, or simply cut wood with. A warrior may cut down a violent criminal, then turn around to destroy the person he just saved. Is a sword good or evil? No. It is a manifest force that is present to be employed by whichever means desired, unto whichever means wished. It has destroyed religions, and sustained religions. Freed territory, conquered territory. But did the sword itself do these great and horrible things alone? No. It was the intention of the wielder. Magic is much the same way. It is available for all to use, and can therein be applied to whatever means wished. Can it be used for evil? Of course, but only when desired by the wielder. It is the magician who decides the application of his powers as reflections upon his ethics, not the powers themselves.

As for the prosecuting Christians who may have stumbled upon this article: To hell with you, quite frankly, being as that's probably where you'll wind up in the end anyways.

You are no different than any other group of protestors to my eyes. You think magic is evil? Then you no doubt think that rocks and plants are evil as well. After all, you can stone a man with rocks, or poison a man with herbs. The reasoning is precisely the same. I will not endeavor to explain by my usual means of politics, the Inquisition, and linguistic errors, that magic is not evil, but will instead try to appeal to the rational senses of any human being(though sometimes deeply hidden by ignorance). Indeed such a thing I should have already done to one extent or another in my previous paragraphs. Perhaps if you wiped the dirt from your eyes, you'd be able to see a way to apply this art to better carry out your Christian mission. But I would not expect the common person to do such a thing.

However, I say this much to the Christians who simply don't know what to believe: Leave it alone. I must honestly confess that I will not truly know whether or not the practice of magic was actually damning until I stand before God and He judges me accordingly. Perhaps magic will damn the souls of magicians, perhaps it will not. Indeed, it seems more likely that the more powerful magicians will have a place in Heaven, and the purest of them a place among the saints. If you can not make the decision for yourself, than I have made it for you. Don't practice magic. If you can not take a chance to find out for yourself the virtues of magic, then it is better you not take the chance. After all, magic is not for those unwilling to put things on the line.

The Perfection of Neutrality

And now my reading aspirants, young and old alike, I lay before the concept which upon being posed has stirred the hearts of priests I've met into anger, and earned myself many an unpretty nickname, Incarnation of Evil, Beelzebuth and Satan notwithstanding. A bunch of unneeded rambling, if you ask me, but let the children play as they will. Their sharp toys will cut them deeply in the end.

The Dual and non-Dual Nature of the Universe: That which enters into existence does so with its opposite. Conception of pain enters with conception of wellbeing, up enters with down, evil exists only because we have good to define it by, etc, etc. But what of God? Do all things in existence have an opposite? I've laughed at many a Christian who has proclaimed "The opposite the God of Satan!" This is a technical impossibility, for following Judeo-Christian paradigm, Jehova crafted Lucifer Himself. No no no. The opposite of Satan could be much more logically seen as Michael, but even this was not so at first, for once Lucifer among the Shining Ones, and therefore was not originally opposite of Michael, but instead one of a mass(who were recognized as angels). It was only after the Celestial Conspiracy that Lucifer became an Individual seen as a separate existence(incarnation of evil and rebellion), that he could have an opposing force.

God created Lucifer, and therefore to believe them to have entered into existence simultaneously(and therefore be true opposites) is idiocy. God is the Bornless One. Having never entered into existence, He holds no opposite. He exists with no polarity. Is not good or evil, but simply Is. A concept which the Eastern Mind has already grasped with their concepts of the Tao and the Void.

So here we have the concept: That if the goal of the magician is to attain unity with The One, and therein achieve personal godhood, the magician must shake loose restricting polarities of good and evil, and become VOID of all such oppositions in order to walk a path with no violent wind against him/her. The only sound spot amidst a hurricane is its eye. We are the fencewalkers, the Heggusa, so let us see both sides of the fence, and not be restricted to one. At least the fence is higher than the ground!

However, one must speculate the true nature of The One. For there may be a differentiation between Godly, Good and Evil acts, as opposed to godly being associated by default with good. Striking down the first-born of thousands of other-wise innocent families can surely not be seen as "Good," nor would infecting an equal number of people with the plague seem so. And what of having your own chosen people destroyed time and time again, preventing any major cultural advancement for centuries? Obviously God acts accordingly to the situation, and a magician should govern himself in a similar way. What must be done, must be done, no matter what operation must be enacted to bring an event to the desired end.

In all actuality, the human perception of good and evil is extremely limited, and has likely been warped over the span of our existence. Only one thing has remained the same, has always been, and will always be: The Void. The Bornless Presence, the No-Mind, the Tao, The One, call it as you will. So what's my advice, out of this mess of paragraphs within which I have(I must admit) rather crudely provided a grotesquely brief synopsis of this concept? Stick to the source. Pursue truth, for it is the only great path, and bear in mind that truth holds with it the chains of neither good, nor evil.

"The only straight course is to seek out truth, and pursue it steadily." –George Washington

The Individual Truth

By now you have seen me refer to this concept I call "The Individual Truth" several times, and perhaps you would like some clarification as to exactly what I mean by it. It is said, "Do not say I have found The Truth, but instead that I have found A Truth." The advancement of the magician takes place in phases that occur as what we refer to as revelations, realizations, inspirations, and sometimes is even referred to as ascension. It is the progression from one lower level of perception and knowledge, to the next higher level. This personal progression in the training of the magician occurs upon the finding of "A Truth." What the magician finds is a personal truth, the truth as has been revealed to them. This is ultimately all the magician can hope for, for there is no "Single Truth" which is comprehensible to the mortal, finite mind. For this reason, you will find that magicians of a learned disposition may often disagree with one another, and it must be understood by all that the truth as is seen to the person you are speaking to is likely not the same truth that you hold on to, and has been revealed to you. The reason is simple. Each magician learns the personal truths required to advance HIM to the next level of understanding(and therein, power), not what is required to advance the person

next to him. Once again, I shall use myself as an example. To many magicians, A Truth in elementalism is that the power of air resides within the Eastern Quadrant. However, I have had little success calling air-elementals from that quadrant, and do instead use the West to call upon the wind, and the East to call upon Fire. This works for me (and extremely well) because it is MY TRUTH, the truth as revealed to me (a phrase I can not repeat enough), even though it contradicts the layout of basic western elementalism. It is the truth I found as the result of my own hard training, instead of relying on the information put down by magicians before me. To them wind resided in the East, to me it resides in the West. I believe that finding such personal truths is the only way to achieve maximum individual skill within magic. Don't believe something just because you read it. Don't follow a system of belief or practice just because it's been written down. Read, analyze, take what's useful to YOU, then put it to use in finding your own beliefs, and your own approach to practice. The pioneers of magic did not become such by following peoples footsteps, but instead by making their own out into the unknown, and letting those who would come behind them follow THEIR tracks. It is for this reason that I believe one of the greatest steps a magician can take towards finding Individual Truth is putting together his own system of magic, which serves as a model for all the truths acquired thus far from his own training.

The Individual Truth, then, is the ultimate piecing together of all the different truths acquired throughout the magician's path to create one grand Truth, which is the ultimate truth for the magician, and in which he holds absolute faith of. It is the sum compilation of all the fruits of the magician's studies and training.

Now one may wonder, "But what of teaching? For if each truth is individual to the magician, then how can magic be taught using only the teacher's truths?" To answer this question, one must know the goal of teaching. According to St. Augustine in his paper "On the Teacher," the goal of teaching is to bring about the knowledge already within the student. Being as this can not be done just by staring at someone, some interchanging of information must take place based on what the teacher believes is truth. This information is then presented to the Inner Being of the student, and if it strikes a nerve as at least relatively true, the Internal Illuminating Light (As Augustine called it) shines upon the shadowed truth, and reveals it to the mind of the student. Using the information the teacher has provided, the student then has enough of a foundation to go out and seek his own truths.

The Appliance of Religion

It has come to my understanding that many aspirants shrug off all dogmatic affiliations in some premature act of rebellion, often interpreting religion as an obstacle which shall damn any possible progression on the part of the student. This could not be further from the truth. If you find yourself quite attached to the principles of a particular religion then do not throw off a part of yourself for some fabled "progression." You have at your disposal a mighty tool to be used.

Sit down one day in a place where you can be left alone and evaluate your religious

beliefs. Do they make sense to you? Try to mentally reconcile these beliefs to yourself, somewhat “proving them” to your mind and affirming your faith. Go out and spend a deal of time studying your religion, reading up on what texts are available, and then examine your beliefs once more. Do they still make sense to you? If so, go on to begin studying other religious beliefs. If after some time you find that still only your principle religion feels true to you then do not blatantly try to tear it away from you.

The aim of religion is spiritual progression, and in this facet it can provide a harmonious compliment to the maturation of the magician. If you believe that all power comes from your god then aspire to obtain communion with that intelligence to receive those gifts. How does this differ from the magician who tries to obtain power by turning to study and analysis? Some find power within themselves, some find it personified in a celestial intelligence; this matters little to those who would seek true progression. It is much easier to work with your beliefs than spend some time trying to destroy them and recreate your spiritual temple(though this shall inevitably be done eventually, though this need not be the concern of the aspirant). In the end those magicians who aspired only for power shall find little change in their overall belief structure. Those who aspired for truth, however, shall have no religion at all. This should be contemplated.

Let us examine the concept of prayer for a moment. Does it seem so wrong to ask something from a particular mass of energy? Is there a difference in asking Nuet for prosperity and simply willing it to happen without any form of prayer to an entity? If anything it would seem to me the former is the more efficient method: not only does the adherent have his desire granted, but he also achieves a relationship with a governing intelligence. Does it seem so obscure that a Christian may pray to The Father? Not when this process is understood as simply casting your will into the depths of the ether. There is no difference in the effectiveness of prayer to YHVH or the release of internal energies to accomplish a task. Once more, the latter shall simply accomplish the task, whereas the former shall accomplish the task as well as obtain a level of harmony with the Intelligence on whom he relied.

It seems to me a good idea to have given names to certain energies and operations. Let the magician call that magnetic fluid principle in the works of magic “Poseidon” if he wishes, or “Wotan” if that is easier to work with. Once more, let him call it “water,” if that seems an easily handled reference. Either way the same principle is invoked. One may find it easier to work with an intelligence than to directly program accommodating energies to his will. This does not seem like such a crime to me.

I have concluded in my studies and observations that this premature dislike of religion is simply the consequence of an inadequate understanding of fundamental occult principles. This I hope to have adequately expressed above.

Occult Virtues

Before we delve into the aspects of various laws in respect to system nature, let us first examine a principle which is emphasized in many esoteric texts: That of the existence of

certain Occult Virtues. What is an Occult Virtue, and what is its purpose.

An occult virtue is recognized as some manner of hidden, secretive, and yet ultimately natural aspect of something in the universe by which that thing can be governed and is constantly under the influence of. We see these usually as "Magical Correspondences," which are the innate virtues of otherwise mundane things as they apply to the study of magic, and therein those properties by which the mundane thing in question can be made subjective to the will of the magician. All associations are a part of an occult virtue of some sort.

Let us examine mathematics for a moment. Mathematics is essentially a perfect system in so far as its own range of effect is concerned. You have an equation consistent of various aspects which we call numbers and variables, woven together into a proper relationship by multiplication, addition, etc. The beauty of mathematics is that the equation when presented in its entirety (supplemented by a discovered solution) shall ALWAYS bring about the contextual proper solution when the proper equation is performed correctly. Therein, two plus two will ALWAYS be four, just as four times four will always be the absolute value of sixteen. This goes on to apply to more than abstract numbers and traverses into the realm of abstract application, wherein we see such laws as energy of a given thing is seen as being equal to the product of its two variable squared; rate becomes the proper solution of a given distance divided by its corresponding time, etc. In so far as these equations are carried out correctly, the result shall in turn always be correct. Mathematicians of times long past found that certain things will, when put together, bring a certain result about, and they simplified these things into equations.

How does this apply to magic? View the occult virtues as parts of an equation which, when put together, will always bring about the previously proven results. Our correspondences and inherent virtues of items and thoughts are parts of the equation which is the magical operation, with the desired result always manifesting when the equation is carried out properly. I shall use the evocation of Hagiel to highlight this to some degree:

Purification bath + Green Candle + East + 49 Green stones + Sandalwood Incense + Direction of Venus + Proper Prayer and Petition, all of which is multiplied by the strength of the magician's will, shall always bring about the evocation of Hagiel, assuming that his skill/faith in his operation is greater than the inherent difficulties. Better simplified, where W = Strength of Will, V = Occult Virtues, D = Difficulty of Task, and S = Success, we have this equation:

$$(V)(W) = S, \text{ if and only if } W > D.$$

With that having been covered, keep one thing in mind: No matter how complex or simple the equation, the ultimate goal is to remove the equation and simply have the result catalyze itself, wherein the faith of the magician directly causes the success of his

wish. Neither energy, meditation, contemplation, focus, occult virtues, or any other number of things become needed at that point. At the plateau of true magical attainment only your will exists, and it is made manifest only by your firm faith that it shall be done.

Concerning Laws, Codes, etc

The Three-fold Law

The Three-fold law(or Law of Three) essentially proclaims “what goes around, comes around.” While its principles can be seen as fairly true in daily life(for example, you punch someone in the face, and he hits you in the face back), it does not automatically apply to magic, and the magician is not subjective to its results unless he makes himself so.

The only way for the Law of Three to affect the magician is for him to accept this law as true. At that point, what happens is not some universal force which watches you and makes sure to deliver its wrath at three times your actions’, but instead a simple change in the psychological interpretation of why things happen on the magician’s behalf. You may drop a weight on your toe next Monday. I can assure you that it would not be the result of making fun of someone you know today. However, the magician who has mentally accepted the threefold law will believe that the name-calling and the weight dropping are directly related to one another. This belief does not make it universally true, but instead only exists as a truth of perception within the mindset of the adherer.

Ultimately, if you believe in the threefold law, you limit yourself to its ethics and boundaries. If that is all well to you, then do so, as none can stop you. Simply know that in acceptance you have chosen obedience.

The Age of the Magician

There exists an idea that the aspirant can not practice certain magical systems until having acquired a certain age. Though this is proclaimed in several esoteric texts, the most firm in the support of this “law” is Abraham the Jew, accredited as the conveyor of the texts known collectively as “The Sacred Magic of Abramelin the Mage.” Therein he states that one may not attain the “Sacred Doctrine and most Veritable Science” until passing the age of twenty, being then considered a man in the eyes of the many. The rationale behind that is no doubt the belief that a man is ignorant and undisciplined in his youth, and upon leaving his teenage hormonal years, can govern himself well enough to follow through with the operations, and continue with a steady mind down the path of magic. Here is my charge against that:

“For an honored old age does not depend on length of time,
And is not measured by the number of one’s years,
But understanding is grey hair for men,
And a blameless life is old age.” -The Wisdom of Sirach 4:8-9

Therefore I can say with certainty that the aspirant need not be of some ripened age to work minor miracles and the likes. None the less, it is a fact that until having passed

the years of youth, many people(especially in this day and age) are horribly self-governed, and if they attempted such magic as is conveyed in The Sacred Magic of Abramelin the Mage would find themselves wasting their time with no fruits of their operations and long nights. Indeed, if they tried such powerful magic as that of The Grand Grimoire, they would likely be destroyed altogether. But this, my friends, is a matter of discipline and of focus, not of the number of one's years. Therefore, if you be young, yet find yourself to have the discipline of an older, wiser person, and believe yourself to have the firm will of a magician, then carry on in your works, and perhaps success shall come to you on the wings of knowledge.

Celibacy

One will find in The Lemegeton, The Sacred Magic of Abramelin the Mage, and even the third book of Occult Philosophy, that the magician should be celibate for a length of time(in some places months, on others, weeks down to days). Is this needed? No. But if its not needed, then why do such great magicians, who have worked such wonderful miracles, say it is so?

The source of the problem is religion, first off, for by exercising celibacy one is displaying mastery over his base lusts, which is far more than most men do on a day-to-day basis, to say the least. Because the Judeo-Christian foundational texts agree that conquering such lust is a victory in God's eyes, it is only natural that systems of magic revolving around that paradigm would imply into the practice such a victory as being necessary for the working of this "Most True Science."

No doubt some of you already have a taste of disdain in your mouths for the subject, but here is an interesting notion: Celibacy is effective in aiding magical workings. That's right, celibacy can be quite effective in boosting the power of the operations, as well as enhancing the faith of the magician that it will be done. Now some would say to me "You fool, this only applies to you if you follow the Judeo-Christian paradigm!" Such people I would beat over the head with my staff. What matters is whether or not you believe celibacy will help, not why you believe it will. If you are a devout Jew, but do not believe that celibacy will help in your magic, then even if you are celibate for months on end, it shall not aid you. However, if maintaining control over your lusts is usually very difficult from day to day, but you believe that if you could for just a week the gateways of energies from the universe would open up to you, then if you can do so, you shall find your magic terrifically enhanced upon the passing of a week in celibacy. Whether you believe it shall earn you the Grace of God(which, in Hermetics, is the grace by which all magic is worked), or simple view any victory of your primal lusts and emotions as a step towards becoming a greater magician, celibacy can help you if employed correctly.

So we see that celibacy can help us in our magic. What of other things? If you believe that carving a wooden figure of a half bat, half spider creature every day at noon will, after such a length of time, enhance your magic, then it no doubt shall. If you believe that taking a ritualistic cleansing bath every night will purify you, and therein help in the undertaking of magic, then it no doubt shall. We can even view this in the

complete opposite light of celibacy: If you believe that embracing your lusts empowers you via the stimulation of your primordial nature and lower emotions, then having sex with multiple partners throughout a length of time shall no doubt enhance your magic. It is a matter of the mind, not some inherent virtue of action.

To Know, To Will, To Dare, To Keep Silent

Such is the “code” of the magi, also called The Four Laws. This, unlike most templates of action, actually appeals to me on a magical level, and for several reasons. Indeed, I can see how much merit could come by sticking to this code, and how the code itself outlines in a fair manner the fundamental actions of the magician.

“To Know” here implies that the magician knows things which are not at the disposal of the average person, and therein is able to contemplate things higher than the base ideas of the aforementioned. It is written “– He can neither be surprised by misfortune nor overwhelmed by disasters, nor can he be conquered by his enemies.” Likewise has it been said about the magician “SAMECH. – To know at a glance the deep things of the souls of men and the mysteries of the hearts of women.” With those two powers, provided by an 15th century Hebrew Tablet, one can see how “To Know” would find its place amongst the code of the magi. After all, they are the “wise men,” and one can not be wise if he is ignorant of knowledge.

“To Will.” There could be no more fundamental a concept of magic than that. The magician is a master of will, be it his own or that of others. Through the superb command of that will, he can bring into manifestation all sorts of things which the vulgar call “miracles,” though which we call “magic.”

“To Dare.” A part of the code supplementary to the former “To Will.” If one has the power of will to work what is called magic, but does not have the firm foundation to pursue what he knows should be done with that power, he is nothing. If the magician is not willing to risk everything for the attainments promised therein, then he has no place amongst The Masters. The Path of Magic is not for the faint at heart.

“To Keep Silent.” If this code existed before The Inquisition, one would wonder if this last part was included, as it was certainly a needed addition thereafter. On the surface, the importance of this law can be seen as a decision of survival. Though today most magicians need not fear the possibility of being murdered for his practices, there was a time where the rumor of magic would cause the burning of hundreds, thousands, or even millions of innocent people. However, though such times have come and gone, there is still the aroma of fear, and therein hatred, of magic. People try to destroy that which the fear, and in many cases, most people fear the idea of magic. After all, if one examines the concept itself, one could make some sense of that notion. The idea of a person being able to kill you from miles away, to destroy your family and bring ruin to your house, to pick you apart piece by piece, or eat you from the inside out, is a frightful idea to many, as it suggests a level of vulnerability and helplessness to the potential victim of such magic. Sure, there are many magicians which work wonderful things

every day. Abraham the Jew claimed to have healed over 8,000 people throughout his journeys, and surely that can not be called a bad thing. However, people choose to contemplate only the evil, and notice only the bad fruits of a given tree. Therefore, by nature, you are held responsible for your failures, and never exalted for your wonders.

Now there is a deeper facet of the law "To Keep Silent" which presents itself in various grimoires all the same, and this notion is simply that the magician must not reveal his secrets to anyone. If we view this on a mundane level, then one could say that I have already broken this law many times by writing my articles, as have many great magicians in creating websites, writing essays and publishing books concerning their individual approaches to magic. I personally do not see this as a violation of the law, if we were to call it that, as long as the actual mechanics of the more powerful aspects of magic are not revealed in a manner that any regular person could understand how to command those forces. As giving a gun to a baby is against the law of men, so giving the forces of the universe to an average person would be against the law of the magi.

The Electric and Magnetic Principles

As the Kybalion of the hermetic magicians states, two of the seven principles upon which existence was built are the principles of polarity and gender (these two being inextricably interwoven). Our most accurate depiction of these principles are displayed in an understanding of electric/masculine and magnetic/feminine qualities, the existence of which any sane man will testify to. In magic these two principles are largely dominant, and their interplay results in the stability of the universe.

The electric principle is one of expansion and emanation, the key principle of which is "light," particularly light as the rays of that Celestial Fire which some have called The Divine. In the constant ebb and flow of existence the electric quality is the "push" that precedes the "pull." By its principles qualities are put out into the world to be received by the magnetic qualities also present in our universe. This principle is most practically used via an understanding of the electric fluid which Bardon writes of and Levi hints at, the likes of which can be manipulated in a manner similar to how one manipulates his vital force (what some would know as "chi," or prana).

The magnetic principle is simply the opposite of the electric one. It is the receptive quality and the consequent pull of the electric fluid's push. The interplay of this "push and pull" establishes a tension which is called "weight," and while a certain analogy exists, is not the same as what we commonly depict as weight. This principle has its expression in the magnetic fluid, the likes of which was employed often by the Magnetopaths for the purpose of healing.

Concerning the Qualities which the Mage ought to possess

There are certain qualities which I have found the aspiring aspirant should work up to obtain, the most outstanding of these being patience, stability and the ability to silently observe. These in turn lead to certain traits which I consider the definitive qualities of

an adept: An enduring will, a focused mind, an unshakeable faith (be it in some spirit or simply faith in himself) and an emanating sense of inner tranquility from which the world is observed. Why should one aspire to the former traits? If the novice is not patient in his practices he shall cease his journey altogether and quit. If he is not stable then the slightest hint of prosecution and the first onslaughts of confusion shall ruin him utterly, and so also shall he be deterred from this path. If he does not hold the control of himself to silently observe his world then he shall not come to understand it, and in turn shall he become too involved in the affairs of this world, enraptured by whatever lusts are dominant in society; so shall he find no fruits upon the tree he climbs, as he is but entangled by its thorns. The possession of all these traits leads to one end: progress in the study of magic. The ignorance of all these traits leads also to one end: the turning away from the path, i.e., the sorting of the wheat and chaff (those who are meant to be magicians, and those who are not).

An exercise to strengthen patience

There is one particular exercise which I have suggested to impatient students in the past, and always does this remedy cure the ailment of anxiety. The aspirant is to take a large collection of marbles, at least forty of them, and scatter them across the floor. Placing a bag or container of sorts into which the marbles are to be deposited on a table, walk around the room and pick up each marble one by one, returning them to their container (preferably on the other side of the room) only one at a time, never carrying more than one. Naturally, this is to be done until all of the marbles are picked up and returned to their containers. If this is done even two or three times a week for some weeks, the individual shall quickly obtain a degree of patience that he has not previously observed himself as demonstrating. A fitting substitute for this exercise is to sit in front of a clock which has both a minute and second hand, and watch the second hand tick second by second for a set amount of minutes, preferably at least five. If the individual can do this for ten minutes without becoming anxious or wishing for the time to speed up so that he may be done with it, he may consider patience obtained; if he can do this for five minutes without another thought entering unto his mind and with his body entirely still, he may consider it mastered. The aspirant who can do such shall climb quickly in the ranks.

The daily practice of stability

There is no particularly effective means by which this faculty may be enhanced on one's own time and individually, but there are many ways of enhancing it via application and careful observant of opportunity in daily life. If someone confronts you and grows angry with you so as to begin yelling at you for moronic reasons, simply sit calmly and listen, returning no harsh thoughts towards the person yourself. If you in turn grow angry with someone, reconcile the anger within your own mind so as to not express it outwards. When you hear or read something which challenges your beliefs, evaluate it within your own mind for its usefulness and take it neither as a lie or the gospel truth upon first learning of it. When times grow hard in life, see them through always to the end. When you are relied upon by a friend or even a foe, be sure to make yourself reliable. In these small applications and changes to the way we govern ourselves may

we grow more firm in our resolutions and faith.

The daily practice of silent observation

There is a reason why the wise and cunning men of ages present and past are and have been depicted often as silent figures in the shadows, observing the actions of men and the world together. The cunning are such because of their observations, and the wise because of their silence. The mental ability to observe and analyze the things of this world is, in my opinion, a quality which should be developed early on. This can be applied in many ways, such as (as mentioned above) calmly listening to the yelling of an individual who is angry at you, and then taking it a step further to mentally contemplate why that person is so angry and consider, perhaps, why you are the superior of the two. If you hear people speaking about a matter that interests you, listen and contemplate it as opposed to impulsively jumping into the conversation yourself. These same principles are easily applied to the study of magic, in which you must contemplate thoroughly everything which is presented to you as truth, and decide how well it rings in tone to your individual truth (what feels right to your true self on a deep level).

At least once a week I would advise meditating on certain things in your life, particularly matters which either trouble you or constantly fill your mind. Go through them for at least an hour, sorting through each thought as it comes to you and examining it, dealing with problems within yourself one at a time. When solutions are reconciled within the silence of the mind they no longer trouble your thoughts, and therein do not distract your focus during actual operations or cause your mind to wander when in study. I particularly advise doing this if when you lay down to sleep at night you find it is some time before you actually sleep due to thoughts riddling your mind. The magician should try not be troubled by anything which he deems trivial, and the best way to calm these internal rebellions is to deal with them one by one as often as they present themselves.

Self Mastery

All of the aforementioned traits are vital steps towards one important attainment: self mastery. The old axiom reads "That which is within is alike unto that which is without." So do we see that if the magician hopes to conquer his environment and become a master of his own fate, he must first conquer himself. The mind must not be ruled by impulsive desire, but instead the mind and body must be trained to act as a single unit. When this union is achieved so may the soul be brought into the front of the magician's existence and refined so as to attain true progression. First the mind is conquered, then the body, and finally the spirit. The mind is conquered with volition, the body conquered with the mind, and the spirit refined by the unified operations of the mind and body. It is this cooperation which creates the etheric vehicle within which the soul of the magician "lives and moves and has its being." In is the true meaning of the Japanese ideal "The resolution of the three conflicts." To operate from the soul is a true mark of spiritual attainment, and once this has been done it is only a matter of time before this material world is subjugated to the will. I have written a suitable article concerning this

subject(entitled "Self Mastery"), and this section is included here only to turn your attention to it.

Astral Light: The Soul of the World

There is, testifies the great philosophers and theurgists, a subtle substance which permeates all things in our world. Agrippa gave to it the name "The Soul of the World," Levi called it the "Astral Light," the philosophers entitled it the Anima Mundi, Vinncent called it the Archeus, the North Americans called it Orenda, the Tibetan priests recognized it as the Akasha, Christianity/Catholicism knows it as the Holy Spirit, what the Rosicrucians recognize as the ethers, and western occultism has come to refer to it as that fifth element: spirit. For our purposes we shall refer to it as the Astral Light.

This substance exists in a constant state of flux and vibration, being a fluid of itself(which Levi defines as "a moving substance"). Within it exist the magnetic and electric fluids cohesively in the greater electromagnetic fluid which ultimately establishes that spiritual tension known as "weight," and which therein affirms our existence. It is the fabric of the astral world, and indeed we may see the astral as but a cesspool of this fluid with various densities and pressures akin to the varying water pressures to be found in the same body of water according to depth. It is this substance which is, say the hermetic doctors, the vehiculum of magic, and without it all forms of magic would be altogether impossible.

Why would the above be true? The Astral Light is a receptive substance(gained from its magnetic qualities) which is malleable in accordance to our will. The trained imagination has the power to shape this fluid even as containers shape the otherwise instable substance of water. The trained will in turn can, when issued forth from the cultivated mind of the magician, give this imaginative form a powerful direction, thus engaging it into operation. It receives that which we put into it, swallowing up each thought as it escapes the mind. Because of the Astral Light's ability to receive our thoughts as mentioned and then reflect them in a manner akin to how water reflects images displayed to it, this substance becomes the vehicle by which the magician's will is both received and made manifest. Consequently, by these same properties does the Archetypal World(Atziluth to the Qaballists) reflect its schema to be imprinted upon our world for manifestation.

Let us now examine certain analogous correspondences of which the aspirant should not be ignorant. The astral light is associated with the Qaballistic world of Yetsirah, which is the formative world. This correspondence should make sense to those who have considered the already presented information. In the process of emanation as it affects our world the Primordial Light is emanated from the Celestial Fire in the highest Archetypal World. This world is "The Father," being that original source from which the schema of life is expressed. The world to receive the emanations of The Father is Briah(The Mother), taking into herself whatever The Father gives her. The mingling of their qualities is then expressed in The Son, which is the Formative World to which the

Astral Light primarily belongs. The final emanation is our physical world, upon which the influences of the above are imprinted. The Astral Light of the Formative World, having received the instructions of the life-process from the Father and Mother, is also the means by which the virtues of The Daughter(our physical world) are formed. The relation is that The Father is electric, The Mother is magnetic, The Son is the electromagnetic substance of which we have spoken(both receiving and giving), and The Daughter is magnetic. Another correspondence some Ritual magicians may be interested in is that of the Tetragrammaton(the YHVH), in which The Father is "Y", The Mother is "H", The Son is "V", and The Daughter is "H"(sharing the same letter as the feminine Mother).

We should also make mention of the analogy existent between the Astral Light and water. Water is hermetically considered a receptive mechanism into which the celestial rays are easily imprinted, this substance ready to receive what it is given. In a similar manner the electromagnetic fluid of the Astral Light is absorbent of human thought. Likewise this substance is reflective of that to which it is displayed, reflecting back(often times to a different surface) that which was shown. The Astral Light is also "transparent," in so far as the gross physical eye can not see it, also being a fluid the color of which only "changes" when something is added to it. Finally, in the same manner in which water is largely present in all living things, so does this Anima Mundi permeate all living things as well. This substance is now doubt the "waters" which Moses wrote of in the opening of The Book of Genesis when he said "Now the Earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters."

Conclusion

If you have understood the contents and instruction of this introductory article then I would point you towards another one of my articles, "The First Steps," which was written as a compliment to the present work. This path is no easy one, and I wish you the best of luck upon it.

If my approach to magic and/or style of writing has particularly interested you to the point where you would like to read more of my articles, the following is the order in which they should be read for maximum understanding:

Introduction to Magic
The First Steps
The Path
Spell Creation
The Power of Words

Those five articles I consider to be concerned most with fundamental principles, as they are not as subject-specific as my other works. After reading them the rest of my article may be understood more thoroughly.

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Introduction to Magic
Excellent article Prophecy.
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If it's easy, I don't want it.
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Introduction to Magic
I revised the article a little:

Removed the Terminology section, as there is now an entire reference for occult terminology

Removed the Wiccan Rede, as it was not much more than a bash against Wiccans, and served no real useful end

Added The Age of the Magician, Celibacy, and The Four Laws under the "Codes, Laws, etc" section.

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Introduction to Magic

Just to note, you accidentally posted one paragraph twice. Check above the "Do what thou shalt shall be the whole of the law!" bolded part, and the "To Know, To Will, To Dare, To Keep Silent" underlined part and you will see what I'm referring to. Other than that, nice revision. =)

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM
don't believe everything you read... especially if it comes from me.
September 02, 2004, 12:58:32 PMReply #4
Prophecy
Teacher Emeritus
Posts By Osmosis

Offline

Theurgist
1237
Karma:
80
Personal Text
Veritas Teacher
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Introduction to Magic

Fixed it. Thank you for pointing that out.

Logged

<http://www.thedivinescience.org>
August 08, 2005, 04:25:16 PMReply #5
jujitsu
Veritas Furniture

Offline

Veritas Furniture

263

Karma:

1

Personal Text

Veritas Furniture

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Re: Introduction to Magic

Well after taking a long break from this website, and some contemplation i have finally decided to take up the practise of magick seriously. This articale has been a great help in convincing me what i'm going to do is right, so thanks Prophecy. I'm gonna read through the rest of your articles and i think i will try some form of "summoning" first of all, dunno what exactly its called, but there was an example in the bit of magick being like maths and equations for spells bit, which i felt i really understood and it *seemed* simple

^ ^
—

thanks again

Logged

One night I was a butterfly, fluttering happily around.

Then i awoke, and found that I was a man.

But what am I in truth?

A man who dreams he is a butterfly, [/colo

August 09, 2005, 09:16:51 AMReply #6

AMF The White

A Familiar Feature

Offline

Hundred-plus Club

199

Karma:

-2

Personal Text

King Asshole

View Profile make a dola (under construction)

Re: Introduction to Magic

lol

Prophecy is a creative genius, and this article is a precious gift to the world. Thanks, Prophecy!

Logged

The key to happiness is breaking ever rule and never getting caught.

April 19, 2007, 09:59:06 PMReply #7

EternalStudent

Settling In

Offline

*

10

Karma:

0

Personal Text

EternalStudent

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Re: Introduction to Magic

I just wanted to start out by saying that this was the most comprehensive, easy to understand (while maintaining a technical approach) explanation of basic Magic theory that I have ever read. I have been searching for a long time for someone who could explain it in a way that spoke to me, and have only been returned to the same religious dogma that is held to by most. Even with a simple search in google one can see that there are two things that people look for and call Magic... Personal Fortune (expecting a lottery ticket to land in thier laps) and that complete feeling that they are not the only one who believes in something more (am I sitting around here praying for nothing?)... I must say that in all my years (24, 4 of which I spent learning about religions, histories, magical theory and witchcraft) I have never come across such a boiled down core of knowledge. Also, unfortunately, in all my years of scepticism and searching, I have developed that twinge of disbelief that so often accompanies the cynical individual. Can anyone tell me if this disbelief is what is hindering the success of my dabblings? Or perhaps is the reason that I am unsuccessful in magic that I am dabbling and not delving? I wondered for a while, yet could not find, someone who could teach me one on one or even a coven of Witchcraft students (can't totally attribute the word coven to witches or to wicca... so many covens are misfits with leather and metal studs...) where I might try to take the essence of the dogma (cannot pray to God and Goddess if I do not attribute my successes to them, all respect given) and place it in my compendium of knowledge (unfortunately all mentally stored in some disarray). So if anyone happens to read this and knows of a way I could learn more (aside from reading Prophecy's following posts) please be kind and shoot me an e-mail. I always want to learn, and if I can see even the beginning effects (even begin to see things differently), I would dedicate myself to learning with strength of will and impenetrable conviction few can match. Lastly, I am so stunned by your explanation of Astral Light as the medium through which my thoughts are converted to our plane of existance and by your equating belief to math... Genius design, Excellent delivery. If you have any of this on paper I would request a copy, but for now I will begin by recording some of the more profound thoughts in your essay. Thank you again, and may your knowledge double (and, subsequently, mine).

Eternal Student (Aspiring Magician)

Logged

May your wisdom double (and subsequently mine)

April 27, 2007, 01:33:34 PMReply #8

Necuno

Settling In

Offline

*

44

Karma:

1

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Re: Introduction to Magic

The First Steps

The Path

Spell Creation

The Power of Words

seems to have broken links.....

Logged

"Let us begin by doubting every statement"

October 23, 2007, 12:06:12 PMReply #9

Frostlock

Settling In

Offline

*

13

Karma:

0

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Re: Introduction to Magic

Thank you Prophecy it really helped, the article is great!!

Logged

January 10, 2008, 12:52:28 PMReply #10

the392unforgiven

New Member

Offline

*

5

Karma:

0

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Re: Introduction to Magic

i just wanted to let you know ive read a few of your articles and they are good. but at the end of this article you say what order to read them. in special creation you refer to the power of the word but in the list you have that after special creation

Logged

October 12, 2008, 03:51:50 PMReply #11

Clockwork mind

Settling In

Offline

*

41

Karma:

0

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Re: Introduction to Magic

Quote from: Prophecy on June 09, 2004, 09:43:19 AM

What is Magic?

Magic is not the incredibly bastardized image of an old man who can materialize fireballs, hit you with lightning at the wave of a hand, or cast "magic missile." So then, let us set down a firm definition of what magic truly is on the most fundamental level: The study and application of how to manipulate forces on different levels of existence to bring about effects that are usually outside the common human sphere of influence. One may also see it as the manipulation of chance, or quite simply, bringing about actions in conformity with the will. These are the religiously unbiased definitions of what magic is.

That is a horrible definition of what magic is. In no way is the boded a firm definition, it leaves so much open. For one, every news broadcaster is using magic because they have influence that isn't common to the layman. Forces by it self is poorly defined, in the context of physics it is very well defined, but this context a force could be anything even farting to clear the room. Apparently having a gnarly chili "fart potion" is magic due to the fact that not every one can make such chili (horrible cooks) and second not every one has the biology that would disagree with the chili so violently.

Simply put the analysis of the function of such forces are not explained at all. Whether the nature of magic is purely physical or not wasn't even defined what so ever. Such a poor understanding of reality.

Logged

October 12, 2008, 04:03:21 PMReply #12

Shadow_Dragon

Veritas Moderator
Posts By Osmosis

Offline

Discoverer of Imaginary Cult
684

Karma:

14

Personal Text

Qing Jing Wei Tian Xia Zheng

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Re: Introduction to Magic

This was made for the Adept, not the master. For a better understanding of his definition of magic, read: <http://forums.v society.net/index.php?topic=12373.0>

Please don't try to pick out small things that were obviously meant for an initiative. It was written in 2004, and many of the people who were on the site at the time were around 13-17. The definition is a good generalization. You must combine all of his ideas from every one of his articles to get an accurate representation of what he has been teaching people.

Logged

Be extremely subtle, even to the point of formlessness. Be extremely mysterious, even to the point of soundlessness. Thereby you can be the director of the opponent's fate.

-Sun Tzu

When the Mind is clear and still, all things under Heaven fall into place. -Lao Tzu

Drink your cup alone, though it taste of blood and tears, and praise God for the gift of taste. -Almustafa

October 12, 2008, 05:35:31 PMReply #13

Raitaro

Posts By Osmosis

Offline

2151

Karma:

0

Personal Text

The Knight of Wands

View Profile

Re: Introduction to Magic

Even under the scope of a gummed-up clockword mind his wording still stands up.
You disregarded one phrase CM:

Quote

The study and application of how to manipulate forces on different levels of existence to bring about effects that are usually outside the common human sphere of influence

Logged

The IneptInitiate

<http://xkcd.com/303/>

<http://xkcd.com/123/>

I got a hot girl and the coolest band I know. I gotta bad habbit of smoking before the show.

I got music I got friends I trust and love. I get into a lot of fights and now my knuckles are all fucked up.....

February 19, 2009, 02:08:30 PMReply #14

Sethair

Posts By Osmosis

Offline

754

Karma:

0

Personal Text

The souls of the True shall always remain strong.

[View Profile](#)

Re: Introduction to Magic

I just wanted to mention that the links on the bottom of this article are dead. They lead to theveritasacademy.net.

Otherwise, brilliant article. Thank you.

Logged

▲

▲ ▲

"We're whalers on the Moon, we carry a harpoon. But there ain't no whales so we tell tall tales and sing our whaling tune"

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Author Topic: Introduction to Magic (Read 40557 times)

0 Members and 1 Guest are viewing this topic.

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Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

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Veritas Teacher

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Introduction to Magic

This is an article aimed not at someone who already has the fundamentals of magic down, but instead for those who do not yet practice magic, and are curious as to what it is, what it entails, etc. Enjoy.

An Introduction to Magic

I had originally intended to simply revise a little of my old Introduction to Magic, but after looking over and rereading it some, I've decided otherwise. The reason being simply that there was too much irrelevant information in terms of BEGINNING magic. I tried rather foolishly to teach a little about many types of systems, and the result was a lack of definitive criteria for either of them. As such, this article contains the basic information a person should know before having even chosen a path in magic.

In turn, the reader should know and understand that these thoughts concerning "things to know" are all based on my own opinions of what an aspirant should know. Will there be things I leave out? Yes. Will there be things not everyone will agree that you need to know? Probably. But the information herein is based on my own experience both as a magician who has worked successful operations of varying degrees, and as a teacher, having watched many other aspirants become magicians under my wing.

I will endeavor here to explain the nature of magic to the curious reader on a very basic level. What it is by definition, different approaches to it, and of its ethical disposition(Good? Evil?). In the process, I will also try to provide enough basic information concerning spell casting, and how magical operations come to manifest on this plane, that you will at least understand the dynamics of spells to some small extent.

What is Magic?

Magic is not the incredibly bastardized image of an old man who can materialize fireballs, hit you with lightning at the wave of a hand, or cast "magic missile." So then, let us set down a firm definition of what magic truly is on the most fundamental level:

The study and application of how to manipulate forces on different levels of existence to bring about effects that are usually outside the common human sphere of influence. One may also see it as the manipulation of chance, or quite simply, bringing about actions in conformity with the will. These are the religiously unbiased definitions of what magic is. One may also see it as the channeling of the god-form's will, pursuit of the Individual Truth(which all magicians in fact seek, though in many forms), or one may take magic a step further and enter into pursuit of the Divine Doctrine.

No matter what your ethical or religious disposition, magic is ultimately the journey towards understanding the Arcane Wisdom, be it divine or otherwise in origin. The seeking of the occult, or hidden, virtues of this existence, and as such, the magician is not entirely separated from the philosopher. He seeks to discover why things are; the underlying principles of this life. However, the difference exists within the magician taking the philosophical doctrine a step further, and saying to himself "Now that I know the controlling facets of this life, how can I master them? How can I prevent these forces from controlling me, and instead, control them?" The path of magic is an incredible journey through which means the magician learns to answer that last question. The perfect example of this journey to manipulate the ways of the universe is demonstrated by Crowley's attempt to bind Gamagen, the highest intelligence of the Christian Satan himself, to do his bidding as a servant.

Crowley nearly succeeded in his attempt to become Gamagen's single master. However, he did not succeed, and the reason, as he discovered and wrote about, is that not all forces in existence can be mastered. Some are simply outside the scope of mastery, being of a superior vibrational origin than the genesis of the magician's soul. An example of such a force is any of the Kings of Hell, the Archangels of Heaven, and the ruling Intelligence(s) therein. Such intelligences, or concentrated masses of energy with particular virtuous dispositions(if you will), do not seem capable of being bound into slavery by the vibrational powers of the mortal magician. None the less, there have been certain human entities who's souls have attained a level of potent vibration, and in turn manipulation of the universe's forces, that their spiritual dominion seems to extend outside their sphere of existence into the heavens and down into The Fires. People such as Jesus Christ, the alleged Messiah of the Christians, to whom the angels were said to be loyal to, and demons outright feared.

Remember in your journey that magic is an incredibly powerful force, however. While fantasy has come to take a place in the position of magic in stories, not all of the feats that seem so incredible and unreal are as such. Indeed, the magician can work things that baffle the mind of the commoner, disorientate the mind of the philosopher, and destroy the mind of the skeptic.

Magic has been around for ages. Many studiers of such things will agree that it has probably been utilized as early as 20,000 years ago. It is believed that our ancestors painted pictures of successful hunting trips vividly to ensure that their own hunt goes as

well as the one portrayed. Thus was born wishful thinking, the driving force of any magical operation.

As time went on, the forces of nature and of the energies used therein to create all actions on Earth, be they human in origin(thought) or natural(storms, wind, etc), were given specific names. These were the first gods, and among the first attempts of man to grasp what can not truly be understood, label it anyways, and hope it explains events in existence. There were gods of wind, water, fire, earth, sky, dirt, grass, hunting, painting, and anything else those pre-modern minds could think of. Humans not only believe, but in fact figured out, that by appealing to these ruling forces to which they had given names, they could bring about desired results within the corresponding ranch of possibilities. As such, the first real systems of magic began to be put together, and it became religion; Specific methods of appealing to the desired forces in hopes of stirring to action some type of desired effect.

With the ever progressing psychological evolution of mankind, humans began to refine and establish these methods. They wrote them down, and tried to gather communities of followers to not only increase the results of the worshipping, but create entire like-minded societies. Perhaps a particularly mentally advanced human of that age or two even figured out that the more people who worshiped the force, the stronger it became.

You don't believe that religion sprung from the first attempts at magic? Think about it logically. What is prayer for? Is not the "Bringing of the Light into the World" simply an invocation of energies? Do we not pray to bring about change indirectly? People pray for healing, for business opportunities, for love, for guidance, even for good scores on tests. Some simply pray for purification, the "Forgiving of Sins," and others just pray to keep some type of connection between themselves and their god-form. How does this differ from the magicians of old who appealed to the god of storms to bring about rain? The priests who invoked the energies of their gods to heal themselves and others. As you pray to your god-form, so does a magician cast a spell. And wherein lays the difference? Your prayer is a chant to stir energies into action, as our spells are castings of our intent to do the same. The only difference lays within whether or not we chose an intelligence as a medium of our will.

Magic is the first and last religion of the world.

Why Use Magic?

I've argued with many a priest, and quite often is it said "If you trust in the Lord, you don't need magic." "If you have faith in God's power, why do you need any?" Questions one would expect to come from the tongues of the unlearned. Why do knights learn the basics of warfare, though they trust in the power of their kings. Why did the samurai's learn the martial arts if they trusted in the power of their daimyos? I shall be quite blunt here in saying that the harsh truth is that unless your individual mind is in unity with the divine to the extent that divine forces go out of their ways to do what you wish, simply sitting around and hoping for something to happen will do you little

good. Magicians know that effects can only be brought about by some type of action. Instead of sitting their and staring at an annoying bird as it screams, wishing it would stop, magicians take the initiative and throw a rock at the bird(metaphorically). Perhaps the first clans of the magi and shamans began when someone said "I'm tired of waiting." We don't sit back and wish. We do.

Here, however, I believe it necessary to say a thing or two about faith. Faith, firstly, applies to much more than religious faith. It applies to faith in one's self, faith in the power you've attained, faith in the benefits of your studies, and in magic, faith in your ability to successfully cast spells. So do not say "You have no faith" to a magician, for in truth, he probably has more than you. Ascertaining to religion, you may find that many of the more powerful and/or learned magicians have no religion. This does not denote that the magician is atheistic, it simply means that he/she has stepped outside the confines of dogmatic belief and structure, no longer needing such things in his/her journey for the Individual Truth. In fact, most such magicians are extremely spiritual, and can usually demonstrate a level of theological knowledge which most priests do not even have. I shall use myself as an example. I was born and raised a Christian, with an Irish Catholic father. At about the age of 10, I naturally began to lose interest in the church, finding my faith, Methodism, to be lacking in completeness. At about the age of 12 I began to examine what I was getting from still going to church, and could not come up with a rational reason as to my continued attendance. At around that same time I decided that the path towards Individual Truth could not be reached using a dogmatic belief structure layed down by a complete stranger almost 200 years ago(in the Methodist faith), which was ultimately designed to fit HIS spiritual needs, not the spiritual needs of a boy two centuries later. That having been personally set down was the first step in my disestablishment. None the less, I kept going to make people happy, until I ultimately proclaimed myself apart from the Christian Church due to my stance on the Church's gruesome history, their way of doings things, their "anti-everything else" views, and quite simply because I was a student of the Forbidden Arts, as my priest called them. Today, my personal spiritual beliefs have traces of Judeo-Christian thought, Taoist philosophy, Buddhist principles, and Shinto naturalism. However, I have never actually joined another religion for two reasons: One being that I separated from the church to escape dogmatic confinement, and two, because to join another religion would be to suggest that all the ideas of the Christian faith were wrong, and I do not believe that is so.

"For all miracles are promised to faith, and what is faith except the audacity of will which does not hesitate in the darkness, but advances towards the light in spite of all ordeals, and surmounting all obstacles?" -Eliphas Levi

The Ethical Disposition of Magic

What ethical disposition? There is no such thing, I can assure you. Is it good? Is it evil? Having been conceived from the womb of the universal which has always been, it has no dual manifestation, and therefor exists neutrally. It is the sword in the hands of a warrior, which can be used to wreak havoc, restore or create peace, or simply cut

wood with. A warrior may cut down a violent criminal, then turn around to destroy the person he just saved. Is a sword good or evil? No. It is a manifest force that is present to be employed by whichever means desired, unto whichever means wished. It has destroyed religions, and sustained religions. Freed territory, conquered territory. But did the sword itself do these great and horrible things alone? No. It was the intention of the wielder. Magic is much the same way. It is available for all to use, and can therein be applied to whatever means wished. Can it be used for evil? Of course, but only when desired by the wielder. It is the magician who decides the application of his powers as reflections upon his ethics, not the powers themselves.

As for the prosecuting Christians who may have stumbled upon this article: To hell with you, quite frankly, being as that's probably where you'll wind up in the end anyways. You are no different than any other group of protestors to my eyes. You think magic is evil? Then you no doubt think that rocks and plants are evil as well. After all, you can stone a man with rocks, or poison a man with herbs. The reasoning is precisely the same. I will not endeavor to explain by my usual means of politics, the Inquisition, and linguistic errors, that magic is not evil, but will instead try to appeal to the rational senses of any human being(though sometimes deeply hidden by ignorance). Indeed such a thing I should have already done to one extent or another in my previous paragraphs. Perhaps if you wiped the dirt from your eyes, you'd be able to see a way to apply this art to better carry out your Christian mission. But I would not expect the common person to do such a thing.

However, I say this much to the Christians who simply don't know what to believe: Leave it alone. I must honestly confess that I will not truly know whether or not the practice of magic was actually damning until I stand before God and He judges me accordingly. Perhaps magic will damn the souls of magicians, perhaps it will not. Indeed, it seems more likely that the more powerful magicians will have a place in Heaven, and the purest of them a place among the saints. If you can not make the decision for yourself, than I have made it for you. Don't practice magic. If you can not take a chance to find out for yourself the virtues of magic, then it is better you not take the chance. After all, magic is not for those unwilling to put things on the line.

The Perfection of Neutrality

And now my reading aspirants, young and old alike, I lay before the concept which upon being posed has stirred the hearts of priests I've met into anger, and earned myself many an unpretty nickname, Incarnation of Evil, Beelzebuth and Satan notwithstanding. A bunch of unneeded rambling, if you ask me, but let the children play as they will. Their sharp toys will cut them deeply in the end.

The Dual and non-Dual Nature of the Universe: That which enters into existence does so with its opposite. Conception of pain enters with conception of wellbeing, up enters with down, evil exists only because we have good to define it by, etc, etc. But what of God? Do all things in existence have an opposite? I've laughed at many a Christian who has proclaimed "The opposite the God of Satan!" This is a technical impossibility,

for following Judeo-Christian paradigm, Jehova crafted Lucifer Himself. No no no. The opposite of Satan could be much more logically seen as Michael, but even this was not so at first, for once Lucifer among the Shining Ones, and therefore was not originally opposite of Michael, but instead one of a mass(who were recognized as angels). It was only after the Celestial Conspiracy that Lucifer became an Individual seen as a separate existence(incarnation of evil and rebellion), that he could have an opposing force.

God created Lucifer, and therefore to believe them to have entered into existence simultaneously(and therefore be true opposites) is idiocy. God is the Bornless One. Having never entered into existence, He holds no opposite. He exists with no polarity. Is not good or evil, but simply Is. A concept which the Eastern Mind has already grasped with their concepts of the Tao and the Void.

So here we have the concept: That if the goal of the magician is to attain unity with The One, and therein achieve personal godhood, the magician must shake lose restricting polarities of good and evil, and become VOID of all such oppositions in order to walk a path with no violent wind against him/her. The only sound spot amidst a hurricane is its eye. We are the fencewalkers, the Heggusa, so let us see both sides of the fence, and not be restricted to one. At least the fence is higher than the ground!

However, one must speculate the true nature of The One. For there may be a differentiation between Godly, Good and Evil acts, as opposed to godly being associated by default with good. Striking down the first-born of thousands of other-wise innocent families can surely not be seen as "Good," nor would infecting an equal number of people with the plague seem so. And what of having your own chosen people destroyed time and time again, preventing any major cultural advancement for centuries? Obviously God acts accordingly to the situation, and a magician should govern himself in a similar way. What must be done, must be done, no matter what operation must be enacted to bring an event to the desired end.

In all actuality, the human perception of good and evil is extremely limited, and has likely been warped over the span of our existence. Only one thing has remained the same, has always been, and will always be: The Void. The Bornless Presence, the No-Mind, the Tao, The One, call it as you will. So what's my advice, out of this mess of paragraphs within which I have(I must admit) rather crudely provided a grotesquely brief synopsis of this concept? Stick to the source. Pursue truth, for it is the only great path, and bear in mind that truth holds with it the chains of neither good, nor evil.

"The only straight course is to seek out truth, and pursue it steadily." –George Washington

The Individual Truth

By now you have seen me refer to this concept I call "The Individual Truth" several times, and perhaps you would like some clarification as to exactly what I mean by it. It is said, "Do not say I have found The Truth, but instead that I have found A Truth." The

advancement of the magician takes place in phases that occur as what we refer to as revelations, realizations, inspirations, and sometimes is even referred to as ascension. It is the progression from one lower level of perception and knowledge, to the next higher level. This personal progression in the training of the magician occurs upon the finding of "A Truth." What the magician finds is a personal truth, the truth as has been revealed to them. This is ultimately all the magician can hope for, for there is no "Single Truth" which is comprehensible to the mortal, finite mind. For this reason, you will find that magicians of a learned disposition may often disagree with one another, and it must be understood by all that the truth as is seen to the person you are speaking to is likely not the same truth that you hold on to, and has been revealed to you. The reason is simple. Each magician learns the personal truths required to advance HIM to the next level of understanding(and therein, power), not what is required to advance the person next to him. Once again, I shall use myself as an example. To many magicians, A Truth in elementalism is that the power of air resides within the Eastern Quadrant. However, I have had little success calling air-elementals from that quadrant, and do instead use the West to call upon the wind, and the East to call upon Fire. This works for me(and extremely well) because it is MY TRUTH, the truth as revealed to me(a phrase I can not repeat enough), even though it contradicts the layout of basic western elementalism. It is the truth I found as the result of my own hard training, instead of relying on the information put down by magicians before me. To them wind resided in the East, to me it resides in the West. I believe that finding such personal truths is the only way to achieve maximum individual skill within magic. Don't believe something just because you read it. Don't follow a system of belief or practice just because its been written down. Read, analyze, take what's useful to YOU, then put it to use in finding your own beliefs, and your own approach to practice. The pioneers of magic did not become such by following peoples footsteps, but instead by making their own out into the unknown, and letting those who would come behind them follow THEIR tracks. It is for this reason that I believe one of the greatest steps a magician can take towards finding Individual Truth is putting together his own system of magic, which serves as a model for all the truths acquired thus far from his own training.

The Individual Truth, then, is the ultimate piecing together of all the different truths acquired throughout the magician's path to create one grand Truth, which is the ultimate truth for the magician, and in which he holds absolute faith of. It is the sum compilation of all the fruits of the magician's studies and training.

Now one may wonder, "But what of teaching? For if each truth is individual to the magician, then how can magic be taught using only the teacher's truths?" To answer this question, one must know the goal of teaching. According to St. Augustine in his paper "On the Teacher," the goal of teaching is to bring about the knowledge already within the student. Being as this can not be done just by staring at someone, some interchanging of information must take place based on what the teacher believes is truth. This information is then presented to the Inner Being of the student, and if it strikes a nerve as at least relatively true, the Internal Illuminating Light(As Augustine called it) shines upon the shadowed truth, and reveals it to the mind of the student.

Using the information the teacher has provided, the student then has enough of a foundation to go out and seek his own truths.

The Appliance of Religion

It has come to my understanding that many aspirants shrug off all dogmatic affiliations in some premature act of rebellion, often interpreting religion as an obstacle which shall damn any possible progression on the part of the student. This could not be further from the truth. If you find yourself quite attached to the principles of a particular religion then do not throw off a part of yourself for some fabled "progression." You have at your disposal a mighty tool to be used.

Sit down one day in a place where you can be left alone and evaluate your religious beliefs. Do they make sense to you? Try to mentally reconcile these beliefs to yourself, somewhat "proving them" to your mind and affirming your faith. Go out and spend a deal of time studying your religion, reading up on what texts are available, and then examine your beliefs once more. Do they still make sense to you? If so, go on to begin studying other religious beliefs. If after some time you find that still only your principle religion feels true to you then do not blatantly try to tear it aware from you.

The aim of religion is spiritual progression, and in this facet it can provide a harmonious compliment to the maturation of the magician. If you belief that all power comes from your god then aspire to obtain communion with that intelligence to receive those gifts. How does this differ from the magician who tries to obtain power by turning to study and analysis? Some find power within themselves, some find it personified in a celestial intelligence; this matters little to those who would seek true progression. It is much easier to work with your beliefs then spend some time trying to destroy them and recreate your spiritual temple(though this shall inevitably be done eventually, though this need not be the concern of the aspirant). In the end those magicians who aspired only for power shall find little change in their overall belief structure. Those who aspired for truth, however, shall have no religion at all. This should be contemplated.

Let us examine the concept of prayer for a moment. Does it seem so wrong to ask something from a particular mass of energy? Is there a difference in asking Nuet for prosperity and simply willing it to happen without any form of prayer to an entity? If anything it would seem to me the former is the more efficient method: not only does the adherent have his desire granted, but he also achieves a relationship with a governing intelligence. Does it seem so obscure that a Christian may pray to The Father? Not when this process is understood as simply casting your will into the depths of the ether. There is no difference in the effectiveness of prayer to YHVVH or the release of internal energies to accomplish a task. Once more, the latter shall simply accomplish the task, whereas the former shall accomplish the task as well as obtain a level of harmony with the Intelligence on whom he relied.

It seems to me a good idea to have given names to certain energies and operations. Let the magician call that magnetic fluid principle in the works of magic "Poseidon" if he

wishes, or "Wotan" if that is easier to work with. Once more, let him call it "water," if that seems an easily handled reference. Either way the same principle is invoked. One may find it easier to work with an intelligence than to directly program accommodating energies to his will. This does not seem like such a crime to me.

I have concluded in my studies and observations that this premature dislike of religion is simply the consequence of an inadequate understanding of fundamental occult principles. This I hope to have adequately expressed above.

Occult Virtues

Before we delve into the aspects of various laws in respect to system nature, let us first examine a principle which is emphasized in many esoteric texts: That of the existence of certain Occult Virtues. What is an Occult Virtue, and what is its purpose.

An occult virtue is recognized as some manner of hidden, secretive, and yet ultimately natural aspect of something in the universe by which that thing can be governed and is constantly under the influence of. We see these usually as "Magical Correspondences," which are the innate virtues of otherwise mundane things as they apply to the study of magic, and therein those properties by which the mundane thing in question can be made subjective to the will of the magician. All associations are a part of an occult virtue of some sort.

Let us examine mathematics for a moment. Mathematics is essentially a perfect system in so far as its own range of effect is concerned. You have an equation consistent of various aspects which we call numbers and variables, woven together into a proper relationship by multiplication, addition, etc. The beauty of mathematics is that the equation when presented in its entirety (supplemented by a discovered solution) shall ALWAYS bring about the contextual proper solution when the proper equation is performed correctly. Therein, two plus two will ALWAYS be four, just as four times four will always be the absolute value of sixteen. This goes on to apply to more than abstract numbers and traverses into the realm of abstract application, wherein we see such laws as energy of a given thing is seen as being equal to the product of its two variable squared; rate becomes the proper solution of a given distance divided by its corresponding time, etc. In so far as these equations are carried out correctly, the result shall in turn always be correct. Mathematicians of times long past found that certain things will, when put together, bring a certain result about, and they simplified these things into equations.

How does this apply to magic? View the occult virtues as parts of an equation which, when put together, will always bring about the previously proven results. Our correspondences and inherent virtues of items and thoughts are parts of the equation which is the magical operation, with the desired result always manifesting when the equation is carried out properly. I shall use the evocation of Hagiel to highlight this to some degree:

Purification bath + Green Candle + East + 49 Green stones + Sandalwood Incense + Direction of Venus + Proper Prayer and Petition, all of which is multiplied by the strength of the magician's will, shall always bring about the evocation of Hagiël, assuming that his skill/faith in his operation is greater than the inherent difficulties. Better simplified, where W = Strength of Will, V = Occult Virtues, D = Difficulty of Task, and S = Success, we have this equation:

$(V)(W) = S$, if and only if $W > D$.

With that having been covered, keep one thing in mind: No matter how complex or simple the equation, the ultimate goal is to remove the equation and simply have the result catalyze itself, wherein the faith of the magician directly causes the success of his wish. Neither energy, meditation, contemplation, focus, occult virtues, or any other number of things become needed at that point. At the plateau of true magical attainment only your will exists, and it is made manifest only by your firm faith that it shall be done.

Concerning Laws, Codes, etc The Three-fold Law

The Three-fold law(or Law of Three) essentially proclaims "what goes around, comes around." While its principles can be seen as fairly true in daily life(for example, you punch someone in the face, and he hits you in the face back), it does not automatically apply to magic, and the magician is not subjective to its results unless he makes himself so.

The only way for the Law of Three to affect the magician is for him to accept this law as true. At that point, what happens is not some universal force which watches you and makes sure to deliver its wrath at three times your actions', but instead a simple change in the psychological interpretation of why things happen on the magician's behalf. You may drop a weight on your toe next Monday. I can assure you that it would not be the result of making fun of someone you know today. However, the magician who has mentally accepted the threefold law will believe that the name-calling and the weight dropping are directly related to one another. This belief does not make it universally true, but instead only exists as a truth of perception within the mindset of the adherer.

Ultimately, if you believe in the threefold law, you limit yourself to its ethics and boundaries. If that is all well to you, then do so, as none can stop you. Simply know that in acceptance you have chosen obedience.

The Age of the Magician

There exists an idea that the aspirant can not practice certain magical systems until having acquired a certain age. Though this is proclaimed in several esoteric texts, the most firm in the support of this "law" is Abraham the Jew, accredited as the conveyor of the texts known collectively as "The Sacred Magic of Abramelin the Mage." Therein he states that one may not attain the "Sacred Doctrine and most Veritable Science" until passing the age of twenty, being then considered a man in the eyes of the many. The

rationale behind that is no doubt the belief that a man is ignorant and undisciplined in his youth, and upon leaving his teenage hormonal years, can govern himself well enough to follow through with the operations, and continue with a steady mind down the path of magic. Here is my charge against that:

“For an honored old age does not depend on length of time,
And is not measured by the number of one’s years,
But understanding is grey hair for men,
And a blameless life is old age.” -The Wisdom of Sirach 4:8-9

Therefore I can say with certainty that the aspirant need not be of some ripened age to work minor miracles and the likes. None the less, it is a fact that until having passed the years of youth, many people(especially in this day and age) are horribly self-governed, and if they attempted such magic as is conveyed in The Sacred Magic of Abramelin the Mage would find themselves wasting their time with no fruits of their operations and long nights. Indeed, if they tried such powerful magic as that of The Grand Grimoire, they would likely be destroyed altogether. But this, my friends, is a matter of discipline and of focus, not of the number of one’s years. Therefore, if you be young, yet find yourself to have the discipline of an older, wiser person, and believe yourself to have the firm will of a magician, then carry on in your works, and perhaps success shall come to you on the wings of knowledge.

Celibacy

One will find in The Lemegeton, The Sacred Magic of Abramelin the Mage, and even the third book of Occult Philosophy, that the magician should be celibate for a length of time(in some places months, on others, weeks down to days). Is this needed? No. But if its not needed, then why do such great magicians, who have worked such wonderful miracles, say it is so?

The source of the problem is religion, first off, for by exercising celibacy one is displaying mastery over his base lusts, which is far more than most men do on a day-to-day basis, to say the least. Because the Judeo-Christian foundational texts agree that conquering such lust is a victory in God’s eyes, it is only natural that systems of magic revolving around that paradigm would imply into the practice such a victory as being necessary for the working of this “Most True Science.”

No doubt some of you already have a taste of disdain in your mouths for the subject, but here is an interesting notion: Celibacy is effective in aiding magical workings. That’s right, celibacy can be quite effective in boosting the power of the operations, as well as enhancing the faith of the magician that it will be done. Now some would say to me “You fool, this only applies to you if you follow the Judeo-Christian paradigm!” Such people I would beat over the head with my staff. What matters is whether or not you believe celibacy will help, not why you believe it will. If you are a devout Jew, but do not believe that celibacy will help in your magic, then even if you are celibate for months on end, it shall not aid you. However, if maintaining control over your lusts is usually very

difficult from day to day, but you believe that if you could for just a week the gateways of energies from the universe would open up to you, then if you can do so, you shall find your magic terrifically enhanced upon the passing of a week in celibacy. Whether you believe it shall earn you the Grace of God(which, in Hermetics, is the grace by which all magic is worked), or simple view any victory of your primal lusts and emotions as a step towards becoming a greater magician, celibacy can help you if employed correctly.

So we see that celibacy can help us in our magic. What of other things? If you believe that carving a wooden figure of a half bat, half spider creature every day at noon will, after such a length of time, enhance your magic, then it no doubt shall. If you believe that taking a ritualistic cleansing bath every night will purify you, and therein help in the undertaking of magic, then it no doubt shall. We can even view this in the complete opposite light of celibacy: If you believe that embracing your lusts empowers you via the stimulation of your primordial nature and lower emotions, then having sex with multiple partners throughout a length of time shall no doubt enhance your magic. It is a matter of the mind, not some inherent virtue of action.

To Know, To Will, To Dare, To Keep Silent

Such is the “code” of the magi, also called The Four Laws. This, unlike most templates of action, actually appeals to me on a magical level, and for several reasons. Indeed, I can see how much merit could come by sticking to this code, and how the code itself outlines in a fair manner the fundamental actions of the magician.

“To Know” here implies that the magician knows things which are not at the disposal of the average person, and therein is able to contemplate things higher than the base ideas of the aforementioned. It is written “– He can neither be surprised by misfortune nor overwhelmed by disasters, nor can he be conquered by his enemies.” Likewise has it been said about the magician “SAMECH. – To know at a glance the deep things of the souls of men and the mysteries of the hearts of women.” With those two powers, provided by an 15th century Hebrew Tablet, one can see how “To Know” would find its place amongst the code of the magi. After all, they are the “wise men,” and one can not be wise if he is ignorant of knowledge.

“To Will.” There could be no more fundamental a concept of magic than that. The magician is a master of will, be it his own or that of others. Through the superb command of that will, he can bring into manifestation all sorts of things which the vulgar call “miracles,” though which we call “magic.”

“To Dare.” A part of the code supplementary to the former “To Will.” If one has the power of will to work what is called magic, but does not have the firm foundation to pursue what he knows should be done with that power, he is nothing. If the magician is not willing to risk everything for the attainments promised therein, then he has no place amongst The Masters. The Path of Magic is not for the faint at heart.

“To Keep Silent.” If this code existed before The Inquisition, one would wonder if this

last part was included, as it was certainly a needed addition thereafter. On the surface, the importance of this law can be seen as a decision of survival. Though today most magicians need not fear the possibility of being murdered for his practices, there was a time where the rumor of magic would cause the burning of hundreds, thousands, or even millions of innocent people. However, though such times have come and gone, there is still the aroma of fear, and therein hatred, of magic. People try to destroy that which the fear, and in many cases, most people fear the idea of magic. After all, if one examines the concept itself, one could make some sense of that notion. The idea of a person being able to kill you from miles away, to destroy your family and bring ruin to your house, to pick you apart piece by piece, or eat you from the inside out, is a frightful idea to many, as it suggests a level of vulnerability and helplessness to the potential victim of such magic. Sure, there are many magicians which work wonderful things every day. Abraham the Jew claimed to have healed over 8,000 people throughout his journeys, and surely that can not be called a bad thing. However, people choose to contemplate only the evil, and notice only the bad fruits of a given tree. Therefore, by nature, you are held responsible for your failures, and never exalted for your wonders.

Now there is a deeper facet of the law "To Keep Silent" which presents itself in various grimoires all the same, and this notion is simply that the magician must not reveal his secrets to anyone. If we view this on a mundane level, then one could say that I have already broken this law many times by writing my articles, as have many great magicians in creating websites, writing essays and publishing books concerning their individual approaches to magic. I personally do not see this as a violation of the law, if we were to call it that, as long as the actual mechanics of the more powerful aspects of magic are not revealed in a manner that any regular person could understand how to command those forces. As giving a gun to a baby is against the law of men, so giving the forces of the universe to an average person would be against the law of the magi.

The Electric and Magnetic Principles

As the Kybalion of the hermetic magicians states, two of the seven principles upon which existence was built are the principles of polarity and gender (these two being inextricably interwoven). Our most accurate depiction of these principles are displayed in an understanding of electric/masculine and magnetic/feminine qualities, the existence of which any sane man will testify to. In magic these two principles are largely dominant, and their interplay results in the stability of the universe.

The electric principle is one of expansion and emanation, the key principle of which is "light," particularly light as the rays of that Celestial Fire which some have called The Divine. In the constant ebb and flow of existence the electric quality is the "push" that precedes the "pull." By its principles qualities are put out into the world to be received by the magnetic qualities also present in our universe. This principle is most practically used via an understanding of the electric fluid which Bardon writes of and Levi hints at, the likes of which can be manipulated in a manner similar to how one manipulates his vital force (what some would know as "chi," or prana).

The magnetic principle is simply the opposite of the electric one. It is the receptive quality and the consequent pull of the electric fluid's push. The interplay of this "push and pull" establishes a tension which is called "weight," and while a certain analogy exists, is not the same as what we commonly depict as weight. This principle has its expression in the magnetic fluid, the likes of which was employed often by the Magnetopaths for the purpose of healing.

Concerning the Qualities which the Mage ought to possess

There are certain qualities which I have found the aspiring aspirant should work up to obtain, the most outstanding of these being patience, stability and the ability to silently observe. These in turn lead to certain traits which I consider the definitive qualities of an adept: An enduring will, a focused mind, an unshakeable faith (be it in some spirit or simply faith in himself) and an emanating sense of inner tranquility from which the world is observed. Why should one aspire to the former traits? If the novice is not patient in his practices he shall cease his journey altogether and quit. If he is not stable then the slightest hint of prosecution and the first onslaughts of confusion shall ruin him utterly, and so also shall he be deterred from this path. If he does not hold the control of himself to silently observe his world then he shall not come to understand it, and in turn shall he become too involved in the affairs of this world, enraptured by whatever lusts are dominant in society; so shall he find no fruits upon the tree he climbs, as he is but entangled by its thorns. The possession of all these traits leads to one end: progress in the study of magic. The ignorance of all these traits leads also to one end: the turning away from the path, i.e, the sorting of the wheat and chaff (those who are meant to be magicians, and those who are not).

An exercise to strengthen patience

There is one particular exercise which I have suggested to impatient students in the past, and always does this remedy cure the ailment of anxiety. The aspirant is to take a large collection of marbles, at least forty of them, and scatter them across the floor. Placing a bag or container of sorts into which the marbles are to be deposited on a table, walk around the room and pick up each marble one by one, returning them to their container (preferably on the other side of the room) only one at a time, never carrying more than one. Naturally, this is to be done until all of the marbles are picked up and returned to their containers. If this is done even two or three times a week for some weeks, the individual shall quickly obtain a degree of patience that he has not previously observed himself as demonstrating. A fitting substitute for this exercise is to sit in front of a clock which has both a minute and second hand, and watch the second hand tick second by second for a set amount of minutes, preferably at least five. If the individual can do this for ten minutes without becoming anxious or wishing for the time to speed up so that he may be done with it, he may consider patience obtained; if he can do this for five minutes without another thought entering unto his mind and with his body entirely still, he may consider it mastered. The aspirant who can do such shall climb quickly in the ranks.

The daily practice of stability

There is no particularly effective means by which this faculty may be enhanced on one's own time and individually, but there are many ways of enhancing it via application and careful observant of opportunity in daily life. If someone confronts you and grows angry with you so as to begin yelling at you for moronic reasons, simply sit calmly and listen, returning no harsh thoughts towards the person yourself. If you in turn grow angry with someone, reconcile the anger within your own mind so as to not express it outwards. When you hear or read something which challenges your beliefs, evaluate it within your own mind for its usefulness and take it neither as a lie or the gospel truth upon first learning of it. When times grow hard in life, see them through always to the end. When you are relied upon by a friend or even a foe, be sure to make yourself reliable. In these small applications and changes to the way we govern ourselves may we grow more firm in our resolutions and faith.

The daily practice of silent observation

There is a reason why the wise and cunning men of ages present and past are and have been depicted often as silent figures in the shadows, observing the actions of men and the world together. The cunning are such because of their observations, and the wise because of their silence. The mental ability to observe and analyze the things of this world is, in my opinion, a quality which should be developed early on. This can be applied in many ways, such as (as mentioned above) calmly listening to the yelling of an individual who is angry at you, and then taking it a step further to mentally contemplate why that person is so angry and consider, perhaps, why you are the superior of the two. If you hear people speaking about a matter that interests you, listen and contemplate it as opposed to impulsively jumping into the conversation yourself. These same principles are easily applied to the study of magic, in which you must contemplate thoroughly everything which is presented to you as truth, and decide how well it rings in tone to your individual truth (what feels right to your true self on a deep level).

At least once a week I would advise meditating on certain things in your life, particularly matters which either trouble you or constantly fill your mind. Go through them for at least an hour, sorting through each thought as it comes to you and examining it, dealing with problems within yourself one at a time. When solutions are reconciled within the silence of the mind they no longer trouble your thoughts, and therein do not distract your focus during actual operations or cause your mind to wander when in study. I particularly advise doing this if when you lay down to sleep at night you find it is some time before you actually sleep due to thoughts riddling your mind. The magician should try not be troubled by anything which he deems trivial, and the best way to calm these internal rebellions is to deal with them one by one as often as they present themselves.

Self Mastery

All of the aforementioned traits are vital steps towards one important attainment: self mastery. The old axiom reads "That which is within is alike unto that which is without."

So do we see that if the magician hopes to conquer his environment and become a master of his own fate, he must first conquer himself. The mind must not be ruled by impulsive desire, but instead the mind and body must be trained to act as a single unit. When this union is achieved so may the soul be brought into the front of the magician's existence and refined so as to attain true progression. First the mind is conquered, then the body, and finally the spirit. The mind is conquered with volition, the body conquered with the mind, and the spirit refined by the unified operations of the mind and body. It is this cooperation which creates the etheric vehicle within which the soul of the magician "lives and moves and has its being." In is the true meaning of the Japanense ideal "The resolution of the three conflicts." To operate from the soul is a true mark of spiritual attainment, and once this has been done it is only a matter of time before this material world is subjugated to the will. I have written a suitable article concerning this subject(entitled "Self Mastery"), and this section is included here only to turn your attention to it.

Astral Light: The Soul of the World

There is, testifies the great philosophers and theurgists, a subtle substance which permeates all things in our world. Agrippa gave to it the name "The Soul of the World," Levi called it the "Astral Light," the philosophers entitled it the Anima Mundi, Vinncent called it the Archeus, the North Americans called it Orenda, the Tibetan priests recognized it as the Akasha, Christianity/Catholicism knows it as the Holy Spirit, what the Rosicrucians recognize as the ethers, and western occultism has come to refer to it as that fifth element: spirit. For our purposes we shall refer to it as the Astral Light.

This substance exists in a constant state of flux and vibration, being a fluid of itself(which Levi defines as "a moving substance"). Within it exist the magnetic and electric fluids cohesively in the greater electromagnetic fluid which ultimately establishes that spiritual tension known as "weight," and which therein affirms our existence. It is the fabric of the astral world, and indeed we may see the astral as but a cesspool of this fluid with various densities and pressures akin to the varying water pressures to be found in the same body of water according to depth. It is this substance which is, say the hermetic doctors, the vehiculum of magic, and without it all forms of magic would be altogether impossible.

Why would the above be true? The Astral Light is a receptive substance(gained from its magnetic qualities) which is malleable in accordance to our will. The trained imagination has the power to shape this fluid even as containers shape the otherwise instable substance of water. The trained will in turn can, when issued forth from the cultivated mind of the magician, give this imaginative form a powerful direction, thus engaging it into operation. It receives that which we put into it, swallowing up each thought as it escapes the mind. Because of the Astral Light's ability to receive our thoughts as mentioned and then reflect them in a manner akin to how water reflects images displayed to it, this substance becomes the vehicle by which the magician's will is both received and made manifest. Consequently, by these same properties does the

Archetypal World(Atziluth to the Qaballists) reflect its schema to be imprinted upon our world for manifestation.

Let us now examine certain analogous correspondences of which the aspirant should not be ignorant. The astral light is associated with the Qaballistic world of Yetsirah, which is the formative world. This correspondence should make sense to those who have considered the already presented information. In the process of emanation as it affects our world the Primordial Light is emanated from the Celestial Fire in the highest Archetypal World. This world is "The Father," being that original source from which the schema of life is expressed. The world to receive the emanations of The Father is Briah(The Mother), taking into herself whatever The Father gives her. The mingling of their qualities is then expressed in The Son, which is the Formative World to which the Astral Light primarily belongs. The final emanation is our physical world, upon which the influences of the above are imprinted. The Astral Light of the Formative World, having received the instructions of the life-process from the Father and Mother, is also the means by which the virtues of The Daughter(our physical world) are formed. The relation is that The Father is electric, The Mother is magnetic, The Son is the electromagnetic substance of which we have spoken(both receiving and giving), and The Daughter is magnetic. Another correspondence some Ritual magicians may be interested in is that of the Tetragrammaton(the YHWH), in which The Father is "Y", The Mother is "H", The Son is "V", and The Daughter is "H"(sharing the same letter as the feminine Mother).

We should also make mention of the analogy existent between the Astral Light and water. Water is hermetically considered a receptive mechanism into which the celestial rays are easily imprinted, this substance ready to receive what it is given. In a similar manner the electromagnetic fluid of the Astral Light is absorbent of human thought. Likewise this substance is reflective of that to which it is displayed, reflecting back(often times to a different surface) that which was shown. The Astral Light is also "transparent," in so far as the gross physical eye can not see it, also being a fluid the color of which only "changes" when something is added to it. Finally, in the same manner in which water is largely present in all living things, so does this Anima Mundi permeate all living things as well. This substance is now doubt the "waters" which Moses wrote of in the opening of The Book of Genesis when he said "Now the Earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters."

Conclusion

If you have understood the contents and instruction of this introductory article then I would point you towards another one of my articles, "The First Steps," which was written as a compliment to the present work. This path is no easy one, and I wish you the best of luck upon it.

If my approach to magic and/or style of writing has particularly interested you to the point where you would like to read more of my articles, the following is the order in which

they should be read for maximum understanding:

Introduction to Magic
The First Steps
The Path
Spell Creation
The Power of Words

Those five articles I consider to be concerned most with fundamental principles, as they are not as subject-specific as my other works. After reading them the rest of my article may be understood more thoroughly.

Logged
<http://www.thedivinescience.org>
June 10, 2004, 06:17:11 AMReply #1
Silvergun
Settling In

Offline
*
Greenhorn
10
Karma:
0
Personal Text
Greenhorn
View Profile

Introduction to Magic
Excellent article Prophecy.
Logged
If it's easy, I don't want it.
August 29, 2004, 09:28:23 AMReply #2
Prophecy
Teacher Emeritus
Posts By Osmosis

Offline

Theurgist
1237
Karma:
80
Personal Text
Veritas Teacher
View Profile

Introduction to Magic

I revised the article a little:

Removed the Terminology section, as there is now an entire reference for occult terminology

Removed the Wiccan Rede, as it was not much more than a bash against Wiccans, and served no real useful end

Added The Age of the Magician, Celibacy, and The Four Laws under the "Codes, Laws, etc" section.

Logged

<http://www.thedivinescience.org>

September 01, 2004, 03:47:02 AMReply #3

Tsumaru

Posts By Osmosis

Offline

1780

Karma:

0

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Introduction to Magic

Just to note, you accidentally posted one paragraph twice. Check above the "Do what thou shalt shall be the whole of the law!" bolded part, and the "To Know, To Will, To Dare, To Keep Silent" underlined part and you will see what I'm referring to. Other than that, nice revision. =)

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

September 02, 2004, 12:58:32 PMReply #4

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

[Personal Text](#)

Veritas Teacher
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Introduction to Magic
Fixed it. Thank you for pointing that out.
Logged
<http://www.thedivinescience.org>
August 08, 2005, 04:25:16 PMReply #5
jujitsu
Veritas Furniture

Offline

Veritas Furniture
263
Karma:
1
Personal Text
Veritas Furniture
View Profile

Re: Introduction to Magic
Well after taking a long break from this website, and some contemplation i have finally decided to take up the practise of magick seriously. This articale has been a great help in convincing me what i'm going to do is right, so thanks Prophecy. I'm gonna read through the rest of your articles and i think i will try some form of "summoning" first of all, dunno what exactly its called, but there was an example in the bit of magick being like maths and equations for spells bit, which i felt i really understood and it *seemed* simple
^ ^
—

thanks again
Logged
One night I was a butterfly, fluttering happily around.
Then i awoke, and found that I was a man.
But what am I in truth?
A man who dreams he is a butterfly, [/colo
August 09, 2005, 09:16:51 AMReply #6
AMF The White
A Familiar Feature

Offline

Hundred-plus Club
199
Karma:

-2

Personal Text

King Asshole

[View Profile](#) make a dola (under construction)

Re: Introduction to Magic

lol

Prophecy is a creative genius, and this article is a precious gift to the world. Thanks, Prophecy!

Logged

The key to happiness is breaking ever rule and never getting caught.

April 19, 2007, 09:59:06 PMReply #7

EternalStudent

[Settling In](#)

Offline

*

10

Karma:

0

Personal Text

EternalStudent

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Re: Introduction to Magic

I just wanted to start out by saying that this was the most comprehensive, easy to understand (while maintaining a technical approach) explanation of basic Magic theory that I have ever read. I have been searching for a long time for someone who could explain it in a way that spoke to me, and have only been returned to the same religious dogma that is held to by most. Even with a simple search in google one can see that there are two things that people look for and call Magic... Personal Fortune (expecting a lottery ticket to land in thier laps) and that complete feeling that they are not the only one who believes in something more (am I sitting around here praying for nothing?)... I must say that in all my years (24, 4 of which I spent learning about religions, histories, magical theory and witchcraft) I have never come across such a boiled down core of knowledge. Also, unfortunately, in all my years of scepticism and searching, I have developed that twinge of disbelief that so often accompanies the cynical individual. Can anyone tell me if this disbelief is what is hindering the success of my dabblings? Or perhaps is the reason that I am unsuccessful in magic that I am dabbling and not delving? I wondered for a while, yet could not find, someone who could teach me one on one or even a coven of Witchcraft students (can't totally attribute the word coven to witches or to wicca... so many covens are misfits with leather and metal studs...) where I might try to take the essence of the dogma (cannot pray to God and Goddess if I do not attribute my successes to them, all respect given) and place it in my compendium of

knowledge (unfortunately all mentally stored in some disarray). So if anyone happens to read this and knows of a way I could learn more (aside from reading Prophecy's following posts) please be kind and shoot me an e-mail. I always want to learn, and if I can see even the beginning effects (even begin to see things differently), I would dedicate myself to learning with strength of will and impenetrable conviction few can match. Lastly, I am so stunned by your explanation of Astral Light as the medium through which my thoughts are converted to our plane of existence and by your equating belief to math... Genius design, Excellent delivery. If you have any of this on paper I would request a copy, but for now I will begin by recording some of the more profound thoughts in your essay. Thank you again, and may your knowledge double (and, subsequently, mine).

Eternal Student (Aspiring Magician)

Logged

May your wisdom double (and subsequently mine)

April 27, 2007, 01:33:34 PMReply #8

Necuno

Settling In

Offline

*

44

Karma:

1

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Re: Introduction to Magic

The First Steps

The Path

Spell Creation

The Power of Words

seems to have broken links.....

Logged

"Let us begin by doubting every statement"

October 23, 2007, 12:06:12 PMReply #9

Frostlock

Settling In

Offline

*

13

Karma:

0

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Re: Introduction to Magic

Thank you Prophecy it really helped, the article is great!!

Logged

January 10, 2008, 12:52:28 PMReply #10

the392unforgiven

New Member

Offline

*

5

Karma:

0

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Re: Introduction to Magic

i just wanted to let you know ive read a few of your articles and they are good. but at the end of this article you say what order to read them. in special creation you refer to the power of the word but in the list you have that after special creation

Logged

October 12, 2008, 03:51:50 PMReply #11

Clockwork mind

Settling In

Offline

*

41

Karma:

0

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Re: Introduction to Magic

Quote from: Prophecy on June 09, 2004, 09:43:19 AM

What is Magic?

Magic is not the incredibly bastardized image of an old man who can materialize fireballs, hit you with lightning at the wave of a hand, or cast "magic missile." So then, let us set down a firm definition of what magic truly is on the most fundamental level: The study and application of how to manipulate forces on different levels of existence to bring about effects that are usually outside the common human sphere of influence. One may also see it as the manipulation of chance, or quite simply, bringing about actions in conformity with the will. These are the religiously unbiased definitions of what magic is.

That is a horrible definition of what magic is. In no way is the boded a firm definition, it leaves so much open. For one, every news broadcaster is using magic because they

have influence that isn't common to the layman. Forces by it self is poorly defined, in the context of physics it is very well defined, but this context a force could be anything even farting to clear the room. Apparently having a gnarly chili "fart potion" is magic due to the fact that not every one can make such chili (horrible cooks) and second not every one has the biology that would disagree with the chili so violently.

Simply put the analysis of the function of such forces are not explained at all. Whether the nature of magic is purely physical or not wasn't even defined what so ever. Such a poor understanding of reality.

Logged

October 12, 2008, 04:03:21 PMReply #12

Shadow_Dragon

Veritas Moderator

Posts By Osmosis

Offline

Discoverer of Imaginary Cult

684

Karma:

14

Personal Text

Qing Jing Wei Tian Xia Zheng

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Re: Introduction to Magic

This was made for the Adept, not the master. For a better understanding of his definition of magic, read: <http://forums.v society.net/index.php?topic=12373.0>

Please don't try to pick out small things that were obviously meant for an initiative. It was written in 2004, and many of the people who were on the site at the time were around 13-17. The definition is a good generalization. You must combine all of his ideas from every one of his articles to get an accurate representation of what he has been teaching people.

Logged

Be extremely subtle, even to the point of formlessness. Be extremely mysterious, even to the point of soundlessness. Thereby you can be the director of the opponent's fate.

-Sun Tzu

When the Mind is clear and still, all things under Heaven fall into place. -Lao Tzu

Drink your cup alone, though it taste of blood and tears, and praise God for the gift of taste. -Almustafa

October 12, 2008, 05:35:31 PMReply #13

Raitaro

Posts By Osmosis

Offline

2151

Karma:

0

Personal Text

The Knight of Wands

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Re: Introduction to Magic

Even under the scope of a gummed-up clockword mind his wording still stands up.

You disregarded one phrase CM:

Quote

The study and application of how to manipulate forces on different levels of existence to bring about effects that are usually outside the common human sphere of influence

Logged

The IneptInitiate

<http://xkcd.com/303/>

<http://xkcd.com/123/>

I got a hot girl and the coolest band I know. I gotta bad habbit of smoking before the show.

I got music I got friends I trust and love. I get into a lot of fights and now my knuckles are all fucked up.....

February 19, 2009, 02:08:30 PMReply #14

Sethair

Posts By Osmosis

Offline

754

Karma:

0

Personal Text

The souls of the True shall always remain strong.

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Re: Introduction to Magic

I just wanted to mention that the links on the bottom of this article are dead. They lead to theveritasacademy.net.

Otherwise, brilliant article. Thank you.

Logged



"We're whalers on the Moon, we carry a harpoon. But there ain't no whales so we tell tall tales and sing our whaling tune"

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August 30, 2011, 01:54:15 AM

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online today: 100 - most online ever: 430 (June 28, 2007, 02:58:51 PM)

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Author Topic: Introduction to Magic (Read 19232 times)

Shadow_Dragon

Discoverer of Imaginary Cult

Posts By Osmosis

Posts: 543

Karma: 0

Qing Jing Wei Tian Xia Zheng

View Profile WWW

Re: Introduction to Magic

« Reply #15 on: December 15, 2009, 11:11:48 AM »

I just noticed that the article has been completely revised, and it is amazing. Thank you, Prophecy.

Logged

To fight and conquer in all your battles is not supreme excellence; supreme excellence consists in breaking the enemy's resistance without fighting.

sanju123in

New Member

*

Posts: 8

Karma: -1

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Re: Introduction to Magic

« Reply #16 on: December 23, 2009, 03:46:22 AM »

Yeh Dude U R Really Great!!!

Logged
xmikas
Settling In
*

Posts: 14
Karma: 1

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Re: Introduction to Magic
« Reply #17 on: December 23, 2009, 05:49:40 AM »
Great article... thanks for sharing this light!

Smiley
Logged
"A mystic can not be ignorant, 'cause he only need to ask and the knowledge is given to him."
Animus
Posts By Osmosis

Posts: 1049
Karma: 9

אמת

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Re: Introduction to Magic
« Reply #18 on: December 25, 2009, 10:57:23 PM »
First, good article. I have only one question. You mention the "Heggusa," but I've never heard of that term, nor can I easily find the word. Online results turn up only pages written in what appears to be Indonesian, which I can't translate. So, to Prophecy or anyone else who knows, what are the Heggusa?
Logged
"Crucify the ego before it's far too late to leave behind this place, so negative and blind and cynical

And you will come to find that we are all one mind, and capable of all that's imagined and all conceivable."

The Cabal - PM ME, PLEASE.

Prophecy

Theurgist

Veritas Teacher

Posts By Osmosis

Posts: 1222

Karma: 15

Veritas Teacher

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Re: Introduction to Magic

« Reply #19 on: December 26, 2009, 05:33:47 PM »

Part of the etymology of "witch," from whence we get the modern words Hex and Hag, comes in part from the Old High Germanic word "hegussa" or "haga-zussa," which originally indicated a "fence-walker."

Logged

<http://www.thedivinescience.org>

Animus

Posts By Osmosis

Posts: 1049

Karma: 9

אמת

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Re: Introduction to Magic

« Reply #20 on: December 28, 2009, 09:13:58 AM »

Quote from: Prophecy on December 26, 2009, 05:33:47 PM

Part of the etymology of "witch," from whence we get the modern words Hex and Hag, comes in part from the Old High Germanic word "hegussa" or "haga-zussa," which

originally indicated a "fence-walker."

Interesting. I found the etymology; it seems that they generalized the word for fence or enclosure to "hedge" and drew from that "hedge-rider" instead of "fencewalker" to draw a parallel with flying on branches. I find your interpretation more intriguing.

Thank you.

Logged

"Crucify the ego before it's far too late to leave behind this place, so negative and blind and cynical

And you will come to find that we are all one mind, and capable of all that's imagined and all conceivable."

The Cabal - PM ME, PLEASE.

Armond

A Veritas Regular

**

Posts: 73

Karma: 0

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Re: Introduction to Magic

« Reply #21 on: April 11, 2010, 07:47:04 PM »

Interesting, reaffirming the beliefs/truths i have compiled from several sources in to one easily understandable format.

Great document Prophecy

Logged

There are no ordinary moments.

Cornelius

New Member

*

Posts: 6

Karma: 0

Fortitudo Creedo

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Re: Introduction to Magic

« Reply #22 on: May 20, 2010, 10:07:40 AM »

I must say that I'm deeply impressed by how fantastic this "introduction" is. I had already read some of your articles, but no other had amused me as this one did. Keep up with your incredible work, Prophecy, and be sure that you have my respect.

And may the winds bless thee.

Logged

And may the wind bless us all...

tlolaymen

New Member

*

Posts: 5

Karma: 0

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Re: Introduction to Magic

« Reply #23 on: June 21, 2010, 04:32:03 PM »

Very Great Article! Thanks Sharing the Teaching!

Logged

AtumKadmon

New Member

*

Posts: 2

Karma: 0

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Re: Introduction to Magic

« Reply #24 on: July 11, 2010, 11:59:17 PM »

What you mentioned about the cardinal directions associated with the elements, West for Wind instead of East, and East for Fire instead of South, is produced by using a hexagrammatical elemental system rather than a pentagrammatical elemental system. I'm not surprised that you naturally operate at that level.

Logged

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<http://forums.v society.net/index.php?topic=4835.0>

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Author Topic: The First Steps (Read 46664 times)
0 Members and 1 Guest are viewing this topic.

August 13, 2004, 12:09:40 PMRead 46664 times

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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The First Steps

The First Steps

For those who don't know quite where to start in the path of magic, this article is directed at you, written in a way that should be understandable for anyone not already familiar with magical terminology. In this article my aim shall be to present to you, the reader and aspiring magician, a few of the basic concepts of magic, as well as a very brief overview of a few of the forms of magic one can learn today. In addition there is also a short F.A.Q, to answer some questions you may have before you ask them, and therein save some repetition in the forums.

Before Beginning: Things to Consider

Before a profitable traveler goes somewhere, he must first decide two things: Firstly, where he is going, and why he is going there. Secondly, how he plans to get there at all. Likewise, we find these same preliminary ideas to have value to the potential aspirant who is considering the path of magic.

Where do you wish to go, and why? To what end do you wish to practice magic? Look within yourself, and find the answers to these two questions. Some want to practice magic merely as a means of acquiring some kind of power, whereas others practice for the attainment of some virtue or inner nobility. Some practice magic only to make their lives here a little easier, where some practice magic in order to ascend upwards and connect themselves with divine forces. There are those who study and practice magic only to see if it is possible, or to test the limits of what a human can really do when not confined to the conformed mind-set of the masses. Some people believe that magical study has no practice, but is merely the intellectual and philosophical examination of the universe and one's place in it, spiritually speaking. Some magic is theoretical and speculative, some is almost entirely practical. Some magic is meditative, some is ritualistic, some is impromptu and spontaneous, some is based on exact will. Some people are merely looking for that fabled "something more," because they are convinced that there is a greater purpose to living and they have hitherto been unable to discover that purpose in materialistic living or in established religion. Some people are looking for a lifestyle and destiny, some are looking for a hobby. As a potential student of magic, you may belong to any number of those categories.

You may also belong to a wider group, that group of aspiring students of occultism who do not quite know why they are here, why they are reading this article right now at all. Sometimes a person is merely drawn, in an effortless movement of the soul, to his natural place. In that case you were always going to discover spirituality, as surely as by the same mechanics as those which cause the moon to orbit the Earth, and the Earth to orbit the Sun. It is simply in your nature. For such a person, there may as of yet be no defined purpose for pursuing magic beyond a simple feeling that it should be pursued. Some people such as this will jump from system to system trying to get a general feeling of why they are interested in magic, looking for that something they know is calling them. If I might be so bold as to make a suggestion, however, I recommend

that such a person choose a path centered around self-revelation. In learning more about who you really are, the real you and not this perishable temporary you, meaning may manifest of its own accord.

So which of these is it? Or is your intention not in the list at all? Whatever it is, grasp it and contemplate it. Think long about where it may take you. If you seek power, remember that it often comes at a great price. If you seek harmony, do not forget that great power may therein become past your reach. If you seek wisdom, remember that wisdom is only intellect that has been applied, and that knowledge without application is only a waste. If you seek to prove yourself to the world, remember that the people of this world fear change and challenge, and shall see you as a threat, forever persecuting you once you have presented yourself to the public. Magic is very much a two-sided sword, and it was for good reason that we find in the gospels "They will hate you for my sake," and also in the Book of the Law, "They will say that you are fallen."

In beginning this incredible path, though, there must be a kind of disclaimer. Throughout the course of the magician's journey, he shall both see and learn things that shall forever imprint, taint or scar the way he sees the world. There are walls along the path, each one impossible to see through(though you may guess as to what is on the other side), and which must be broken through if the magician is to proceed from the level of understanding he has at that point attained. However, sometimes we see that what that wall hid from us could, and very well may, destroy everything we thought we knew up until that point. Entire viewpoints and goals, not just in magic, but in life itself, change in the coming and passing of a light breeze against your cheeks. Therefore, choose your path and your goals now, but remember that they may not stand once you progress in wisdom.

Thus, allow yourself to learn. If you intend to be a student of the path of magic, then make of yourself a student. This doesn't mean that cocky pseudo-student in the back of your highschool classes. It means that little child in elementary school, which more heart than mind, and not yet resistant to new ideas. If you intend to learn, then learn! Magic is not for people who are simply seeking validation or support for their own ideas. Everywhere there are charlatans, there are hundreds if not thousands of websites about magic, and thousands if not tens of thousands of books available on the subject of spirituality just from this past century. Any fool can find someone out there, supposedly of authority, that agrees with his own views. It is best for the aspiring student of these arts to humbly bow his head, and to work from the understanding that he likely has some erroneous ideas due to a lack of proper training and instruction.

The Importance of a Teacher

A teacher, or at least some manner of guidepost, is of absolute importance to the aspiring student of the magical sciences. Some people are "luckier" than others in this regard, in that they may have teachers from previous incarnations that will magically

draw the student back to them. For others this may be one of their first incarnations seeking spiritual wisdom or magical ability, and so they will have to find a teacher instead. Yet others may have had teachers in past lives, both those teachers may not be advanced enough themselves to form cross-lifetime links with their students. In the end, there are several possibilities like this, and it is better if at least in the beginning the student just assumes he is on his own thus far, and therefore conducts his own research.

In this research a student must not only investigate a certain system of magic, but at least as importantly, he must investigate what kinds of magicians that path has produced. In every system there should be at least a handful of "lighthouse adepts," adepts from that system of magic who lived that system's teachings, and were living examples of its success. By their success, by their examples and their teachings, you can get a general idea of the power of the system itself. Thus search for these examples of adepts within the systems you are interested in, and see if you can find any adepts who represent what you hope to achieve. Finding such a person, or a combination of such persons, is a very valuable discovery. It will provide a clear goal, a clear route towards that goal, and in times of doubt will provide a glowing inspiration. There will hopefully be examples of such adepts in the history of the system you are investigating, and if you are lucky, you may even know living examples to learn from.

The latter is the real ideal. To find good examples in history of what you are looking for is fantastic and of great value, but to find a living example, a living adept of a certain system that may be accessible to you personally, is truly priceless. The immediate instruction and mentorship of a teacher who has achieved at least a majority of the goals of his system of magic, and whose life and governing self principles set great examples for the validity of that path, ensures the swiftest and most complete success for the student. As it is said in the Wisdom of Sirach, you should certainly wear out such a man's doorstep with your feet, and weaken his door with your knocking. If he is a teacher by nature, he will not mind. If he is only a teacher by circumstance, then humbly learn what he has to offer, and ensure you are no burden.

To that end there are several kinds of "teachers," which can more or less be categorized and explained in this way:

- Mentors: Mentors are fellow students who happen to be further along in your intended path than you are, and though they themselves still have much to learn, they can offer a helping hand. This is sometimes called a proctor in magical circles.

- Teachers: A teacher is more advanced than a mentor. If he is really a qualified teacher, then he is one full "portal" beyond you. To understand this, it should be understood that most systems have major "initiation points," or major spiritual achievements that move them up into a new level. Imagine the public school system in the United States for example, with an Elementary School, a Middle School, and a High School. If you are in the proverbial "Elementary School" of your system, then your

teacher should be beyond Middle School, and actually in the "High School," so to say. If, continuing the analogy, you are in 1st grade, then a mentor can be as close to you as 2nd grade, just one grade away. A teacher though, should, proverbially, be in 12th grade at least, or have already graduated High School and moved on to significantly higher education. It is a crude analogy, but hopefully it helps illustrate how much further than you a person should be to really be considered your teacher.

- Teaching Adepts: A "teaching adept" is someone who has achieved all of the normal attainments along that particular path, within his system. He is "illuminated" as far as his own system and its students are concerned, and is in a position to lead a student all the way to the end of that chosen path, and even to point the student where to go from there should he accomplish everything. Whereas mentors and teachers have students, an adept can truly have a disciple.

- Master: In the western tradition such a person is also called a Hierophant or Perfect Illuminati. This is someone who is literally a living, breathing embodiment of the system of magic he represents. For all practical purposes, in the eyes of those following that path he is considered a perfect product of that path. Masters are few and far between. To follow a master is a weighty responsibility, and various masters sometimes demand certain sacrifices on the part of the disciple to prove the disciple's heartfelt yearning. A master has absolute spiritual authority in his system.

So you've thought about WHERE you'd like to get. Now how do you get there? The paths of magic are many; more complex and in greater multitude than the secret paths of the tree of life. Therefore, before you decide to go somewhere, consider how you wish to get there. The roads and highways are the systems of magic which have arisen to present themselves throughout the course of thousands of years. Some new, some old, none less efficient in its progression than the other (depending on the magician). I, for example, have chosen the path of Hermeticism, trying always to come closer to my God, and have within that decided to exercise my magic via what is known as High Magic, which involves meditations, evocations, and invocations. However, that I have chosen summoning, and another has chosen elementalism, does not mean that I shall arrive at power, understanding, virtue, wisdom and/or harmony before him. The best way to begin your path into magic is to sit down and research as many different types of magic as you can, if only for a brief moment, so as to learn what they are all about, and what fruits they may bare for you. To help in starting that, I have provided some basic bare-bones explanations of a few different systems:

Chaos Magic

Chaos magic was founded by A.O Spare, a magician in the earlier part of the 20th century, and revolves around two things: Chaos theory, and the use of any religion or belief required for the successful casting of a spell. The former is simply a theory which states that all things exist as chaos before they are organized into a state of completion.

So, essentially, it is viewed(for example) that before the universe was created, all that existed was the state of being known as chaos. It is only because chaos exists that it can be organized, and therein the source of all organized existence is the chaos which existed before.

In the latter component of chaos magic, the idea is that the magician should not be restricted to any one religious belief, and therein be bound to a specific set of spells within that belief system. It is held among chaos magicians that the magician should avail himself of any religious beliefs required for the successful casting of a desired spell. So if for the successful casting of one spell you need to be Jewish, and adhere to their hierarchies and pantheon, then you shall do so, dropping that belief after the spell has been cast. If the spell requires the worship of an Egyptian deity, then the magician shall adhere to the Egyptian pantheon for the entirety of the operation, and believe in it for as long as the spell requires.

The most popular aspects of Chaos magic are sigilization and servitor creation, which are essentially the catalyzing of the magicians thoughts into some type of form, be it a symbol or a type of entity thought-form. Its contribution to modern magic has been a large part of magic theory.

Chaos Magic has very few ethical or spiritual overtones in most instances. Various pioneers of the system have even suggested that the "Chaote" should go out of his way to be hedonistic in some ways, and disregard moral concepts as products of religious dogma. Towards that ends it is sometimes called Discordian or Luciferian, with a heavy emphasis on personal liberties.

Positives: Chaos Magic is a very liberating experience for many people, and offers a certain fresh breath of air morally and ethically that many people today yearn for. It is in some ways especially appealing to youths who grew up in households where an established religion was forced upon them, since it allows them to stretch their legs, so to say. If you are looking for a no-strings-attached approach to causing natural phenomenon and controlling your inherent abilities, Chaos Magic may be worth a look.

Negatives: Because of its more libertine type, it attracts alot of "rebellious youth" which often makes it difficult to take the system and its representatives seriously. It is also, incidentally, quite "chaotic." Many of its teachers disagree on sometimes very pivotal issues, there are few universally practiced techniques, and other such things, which makes it hard to make a brotherhood out of it. The speed with which control over basic natural phenomenon comes to the successful Chaote often exaggerates the ego as well, and makes him think he is a teacher before he is ready, causing a number of pseudo-teachers within the Chaos Magic community. Chaos Magic is also a very new system of magic, and therefore has not produced a number of model magicians to examine, in order to grade the efficiency of the system as a whole.

Qabalah

The Qabalah is an ancient mystery school within the Jewish religion. It first began to become popular in western magic in the early 1600's with the emergence of some Rosicrucian fraternities who taught religious symbolism of the Judeo-Christian paradigm. Simultaneously a number of so-called Qaballistic "grimoires" surfaced, which claimed to use Qaballistic symbolism for its magic. It was taught intermittently in Masonic and branched Rosicrucian organizations until the late 1800's, when the Golden Dawn brought it together as a valid system for categorization, proposed its use as a general tool of classification for the magician, and subsequently made it famous in the field of magic.

The Qabalah has speculative, theoretical, mathematical, practical, and mystical meanings and applications. On a basic level, the corpus of Qaballistic wisdom was originally compiled as the means of interpreting the Old Testament of the Bible, the Tanakh, and understanding such sacred texts as the Talmud and Mishnah. In that light the Old Testament was held to be highly symbolic, and to contain amongst other things teachings on doctrines such as the creation of the universe, death and reincarnation, and magic. It was thought that the Tanakh was compiled divinely by master adepts, and that the most sublime teachings were codified within it for those who knew how to look. The Qabalah was the method of searching for those secret teachings.

Within Qaballistic circles of initiation, which there are now few legitimate groups for, there are entire sets of magical and mystical practices. The Qaballist avails himself of the Ma'aseh Merkava, the Celestial Chariot thought to immortalize and deify the self, and bring the soul of the Qabalist to sit at the right hand of God. This is accomplished by following "the way of return," a secret system of rituals, spiritual adherences, and meditations meant to gradually illuminate the soul. Though there are teachings involving the control of the outer world, such as the use of symbolism and of various Divine Names, the bulk of the teachings are transcendental. None the less such fantastic accomplishments as the prophetic golem of Albertus Magnus and the homonculus of Abbot Trithemius are attributed to a knowledge of the Qabalah.

Positives: There are many rich texts and rabbinical writings on the Qabalah, both magically and mystically inclined. Over at least two thousand years the system has been refined to a complete unit, and it has produced quite a number of saints and adepts about whom stories abound. For those who are drawn to long hours of study, there is enough provided in the Qabalah and in the interpretation of the Tanakh to busy a dedicated person for the rest of his life. There is also the western take, called the "Rosicrucian Qabalah," which provides definite templates for the use of Qaballistic knowledge for magical purposes of lower and higher natures.

Negatives: Since the open publication of the Qaballistic system of categorization called the Tree of Life in the early 20th century, it has been subject to a good bit of butchering from various so-called authorities. The actual bulk of the Qabalah, which has little to do with the Tree of Life, has become more or less ignored. This can make it difficult to find someone who actually knows what they are talking about. Another difficulty is the

problem presented of trying to become accepted by a rabbinical Qabalistic adept, with an established initiatory line. Such rabbi are often racist, and are hard pressed to teach anyone but a sworn Jew of Jewish birth. Unfortunately it is in such air-tight lineages that many of the greater secrets of the Qabalah are concealed.

Hermetics

Today, the Qabalah is considered part and parcel of Hermetic Magic. In truth the Hermetic Sciences have been around for centuries, and likely predate the Qabalah by a healthy two or three thousand years. In a way the Qabalah evolved from the Hermetic tradition of Egypt, which the Qabalah is largely a translation of. The science is named in honor of its semi-mythological founder, Hermes Trismegistus, the great magus who so powerfully impacted the spiritual teachings of Egypt and Greece.

Hermeticism revolves around heavy moralistic and transcendental ideas. The hermetic magician rejects the physical world as an illusion of ideas, a play of lights against a backdrop. He is seen as living in a world of ignorance, on a ladder of such worlds where each new level is progressively closer to Truth. "Truth" is seen as the First Cause, the silent, eternal, self-begotten beginning of all things that is considered the highest God, and often called "The Good." The magician seeks union, or "Henosis," with that Supreme God. This is achieved by proper living, the observance of spiritual principles and laws, meditation, and ritual magic. Very little emphasis is put on magically influencing external phenomenon, though it is taught that such powers automatically develop for the hermetic magician over time, as a result of his ascent towards divinity.

The Invocation of God-Forces and the Evocation of Spirits are central practices of the Hermetic Science, which undertakes "The Great Work" of purifying and deifying the self. Control over the four elements, which are seen as the most immediate stepping stones to climb out of the influence of this world, forms a bulk of the initial training in this system, according to such Hermeticists as Agrippa and Bardon. Practices such as Alchemy and Astrology also play central roles in the progression of the system, and the creation of the fabled "Philosopher's Stone" is ascribed to this path.

Positives: A morally strong system focused on purification and evolution, it perfectly fits those students who are more mystically inclined, and want to focus on advancing themselves in a transcendental direction. Many of the most famous magicians of the past 2,600 years have been Hermetic Magicians, including such towering figures as Pythagoras, Hermes Trismegistus, Apollonius of Tyana, Iamblichus, Agrippa, Paracelsus, Francis Bacon, Benjamin Franklin, Le Comte St. Germain, Aleister Crowley, and Franz Bardon. This results in there being a huge body of text available for study, and plenty of examples for motivation and inspiration. There are also a number of Magic Orders, which serve as colleges for magical training within the Hermetic paradigm, all over the world. This means that every hermetic student will have a place to go to learn.

Negatives: Hermeticism is morally strict, and has a tendency to develop into dogmatism, especially in second and third-generation schools. Likewise though much has been written about its philosophies, there has been comparatively little written about its practices. What little has been written is often very ritualistic, which makes its practice difficult for those who have never had a teacher, or for those who have trouble securing privacy and enough space. Because of its age, there are also many "splinters" of the tradition, which can make it difficult to decide on a good Order or Teacher to begin the path with.

The Northern Path

What has been labeled "The Northern Path," for lack of a better term, is the pursuit of magic and mysticism through the tools and symbols of Scandinavian mythology and its initiates. In many ways this winds up revolving around a knowledge of the runes and their uses for magic and for divination. However the true initiate of this path must also be familiar with the symbolic meaning of the travels of Odin, with the initiatic symbolism represented by Baldur, and with the proper means of invoking the Gods of Asgard.

Today, the principle use of this path involves Runemal, the application of the 24 runes for divinatory purposes. The Gothi ("priest") will case the 24 runes in any of a number of ways, and according to the tradition he has learned, will interpret them in a manner similar to the I-Ching, the casting of lots, or the Tarot. Another common practice is that of making Bind Runes, which is an ancient practice of combining the runes into symbols appropriate for the task at hand. This serves as a sort of sigil creation method for the Gothi, and is used specifically to accomplish some kind of magical effect.

Another part of Scandinavian Magic is the use of the Gladr Charms, which are a series of charms which bring about specific effects, and of which Odin speaks in the Havamal, a poetic recording of the Allfather's words to men. They essentially contain a combination of bind runes which will best bring about the desired effect. The proper enaction of the Galdr charms requires that one be in turn with the runes via the Oral Galdr Incantation and Vibrations.

Positives: There is a rich and interesting mythology intimately connected to this system of magic, which allows the student to immerse himself in lore. The runes themselves are provably very powerful magic talismans, and with consistent use natural magic can be easily worked with bindrunes and the galdr. They also provide for a very easy but accurate system of divination which has become increasingly popular over the last forty years. I personally often use the runes for a "morning casting," a quick and easy divinatory casting to get a basic glimpse of what the day will likely hold, though I often only do such on days of importance.

Negatives: There is a massive circle of misinformation in the area of runic magic, largely due to a New-Age inspired, heavily Wiccan-like earth based religion called

Asatruism. Family lines of Scandinavian Magic have openly spoken against the inaccuracies of the magical practices taught by these Asatru groups, but little real headway has been made. Unfortunately, most books available on the use of the runes come from this movement. There is also extremely little written record of the traditional teachings and practices of runic magic, and by the time what few ancient texts we have today were finally written down they had been influenced by the migration of Christianity into the area. This makes a genuine pursuit of this system nearly impossible today.

Talismanic Magic

Also called Enchantment, talismanic magic is the "blessing," or enchanting of an item to magical ends. The operation of the enchantment may involve the vibration of divine names, the inscribing of words in magical alphabets and languages, the charging of sigils and power words upon the item, the simple infusion of energy and will, or many other approaches to the same ends, each with effectiveness which vary only with the magician's personal preferences and attitude.

However, Talismanic magic extends as the system of enchantment to more than simply inanimate objects. The skilled enchanter can cast what is often called a bewitchment upon a desired person, bringing love, bad luck, good luck, etc, upon that person. In this way, the dynamics learned in enchanting can be easily applied to regular magical operations.

Most commonly, talismanic magic is used to create things such as protection amulets, to guard houses and people from attack by both entities and the malicious wills of other people.

Positives: Usually taught in easy and straight-forward manners. A number of occult authors over the centuries have published encyclopedic collections of talismanic knowledge. Though recognized as a system of magic within itself by some groups today, it was traditionally a part of many larger magical systems.

Negatives: Fairly restrictive, in that one consistently needs something to carry the energy in. However, the enchanter will gradually develop the power to manipulate energies more directly. It also requires a considerable amount of study to become an accomplished enchanter, since one needs a vast understanding of the interrelations of complex sets of symbolism.

Elementalism

The backbone of beginning magic, in my opinion. Elementalism is the use of those energies which are associated to the four elements as recognized by Plato, which are earth, fire, air, and water. A full and very complete look at the ins and outs of elemental magic is provided in my "Treatise on Elemental Magic," available here on Veritas. Suffice to say here that it has long been held by many genuine magical traditions that

the elements are the basic building blocks of our world, and that their mastery is the first step to liberation from the sorrows and sufferings of this world.

Elementalism entails not only the use of all those elements on a celestial, intellectual and manifest level, but also the conjuring of those spirits which are called "elementals," and the use of them in order to enact magical operations.

Positives: Unlike a majority of magical traditions, the practice of elemental magic for both natural magic phenomenon and spiritual evolution has been clearly outlined in a published work called "Initiation into Hermetics," written by Franz Bardon. This has given a sort of frame of reference for practical elemental work on an effective scale.

Negatives: Franz Bardon's works are really the only straight-forward authoritative books available for the practice of elemental magic. Many works, like Agrippa's, are cryptic and hard to transfer into practice, whereas those of people such as Paracelsus are largely alchemical in application.

Shamanism

Shamanism is best known as the old Indian methodology of magic, in which each tribe had a "witchdoctor," or "medicine man" of sorts. This tribal leader was in charge of all religious rituals, making sure the tribe stayed in good favor of the gods, dealing with any diseases within the village, protecting it from outsiders and evil spirits alike.

As great as that all is, a complete system of divination, healing and summoning within itself, most modern magicians only worry themselves with the shamanic methods of certain meditations, in which the magician will learn how to induce a state of trance, other important states of altered mindsets, as well as induce "shamanic adventures," in which the mind is set free, residing in some place within the depths of the soul in meditation. The difference between this and basic visualization of being in, lets say, a windy field, is that in shamanic meditation, you can actually feel the wind, hear the surrounding wildlife, and smell the grass.

"Shamanism," however, applies to a rather wide array of spiritual practices, and not just a particular path. The Shamanism of the Native Americans for example, which is most popular in the United States, and which has many similarities to Amazonian Shamanism in South America, is quite different from the Samian Shamanism of northern Europe. Other "Shamanic" practices such as those of the Kahunas of Hawaii, are quite similar to the tantric practices of yogis in northern India. Some are more concerned with phenomenon, whereas others are more focused on spiritual evolution. Thorough investigation will bring to light which system of Shamanism is suited for you.

Positives: Regardless of where on the globe it is, a defining characteristic of Shamanism is often that it is practiced by cultural tribes that were comparatively technologically unadvanced for most of history. The result is that it is usually intense natural, and

connects its students intimately with the energies of the Earth, and of the nature spirits. This is largely the reason for its boom in popularity amongst the New Age movement, since as the world becomes more technologically advanced, many people seek relaxation in nature. In a full Shamanic tradition, should one be fortunate enough to have access to such a lineage, it is usually a highly diverse and practical system which will develop many magical skills across multiple levels.

Negatives: The embrace of Shamanism by the New Age Movement has caused a flow of misinformation regarding the actual nature and practices of the tradition. So-called "authorities" on the subject are often only people who went to a village and studied the shamans for a handful of years, and not fully initiated masters from a direct lineage themselves. Because of the nature of the tradition, many Master Shamans are not able to write, or have no access to publishers and the likes, or simply have no interest at all in the modern world. Thus very few real authorities have written good sourcebooks for the practice of Shamanism. Instead, self-proclaimed shamans, usually Americans, make up techniques and publish them as being Shamanic practices.

Wicca

Though it has slowed down some in this last decade, Wicca is still likely the largest portion of the New Age Movement. It is a nature-based pagan religion, as well as a magical tradition, since much of the religious worship is magical and ritualistic in nature. The common nomenclature of "spells" and "hexes" is due largely to Wicca and its offshoots, and the system has essentially taken over the title "witch," a witch now being largely considered a Wiccan. The common use of the pentagram and the appearance of "wands" and the likes as hobby shops and New Age stores is the direct cause of the success of Wicca in the west.

Wicca was founded in the 1950's by a man named Gerald Gardner. Gardner was a student of the Golden Dawn earlier in his life, before its collapse, and blended much of what he learned there into the rituals and theories of Wicca. By his own account, while in northern England one year he was drawn during the night to the sound of drums and celebration in the woods. When he found the source of the sound deep in the forests, he was confronted by a group that called themselves "the Wica," and was told that this group constituted a "coven." It is said that he was initiated into their practices, and after receiving instruction for several weeks, the group disappeared. Gardner took the initiative and began spreading this system, into which he heavily breathed traditional hermetic practices, as "Wicca."

The actual practice of magic in Wicca revolves largely around five elements, being the traditional four with the addition of spirit, represented by the pentagram. Their "holy symbol" thereby is the pentacle, being the pentagram within a circle, usually worn as a necklace or a ring. Various divisions of Wicca also incorporate some zodiacal astrology and basic alchemy (potions and the likes) into their repertoire. The witch eventually builds up a collection of spells and recipes, commonly referred to by the Wiccan tradition as a "Book of Shadows." Some "covens," groups of practicing Wiccans, are more

influenced by folk practices, whereas others are more influenced by the hermetic tradition and the writings of such magicians as Aleister Crowley.

Positives: Because of the enormous success of Wicca in the western world, there are more recently written books on it than probably any other system of magic. This makes learning Wicca very easily. Many Wiccans have published their Book of Shadows, which also makes it easy for a new student to immediately begin practicing Wiccan magic. Another major benefit is that in most major cities there is at least one coven accepting members, allowing a student to join a group and learn from various other Wiccans. Being a nature-based pagan faith, it is a nice break from the ordinary for many people, and gives them a sense of connection to nature.

Negatives: A lot of liberty has been taken with defining Wicca, and therefore a number of different sects within the tradition differ quite radically in belief and practice. Often times, a Book of Shadows will read more like a collection of superstitious folk remedies than a collection of scientific magical operations. The image of Wicca as being for middle-aged women and teenage girls also deters a number of would-be applicants of the faith.

Thelema

Thelema was founded by Aleister Crowley as a means of spreading the teachings of the Book of the Law, as well his own ideas about what magic should be. In reference to those teachings, Thelemites often refer to magic with a "k," spelling it "magick," this being Crowley's addition to make a distinction between real magic and stage magic.

Religiously, the pantheon of Thelema is Egyptian. The premise is that Osiris, the god of the last Aeon of Man, was giving way to the rising of Horus to be the god of this new "Aquarian" age of man. This "changing of the guard" is said to occur every 2,000 years or so, and is held by Thelemites as indicating a new direction for humanity. The "Law" of the new Aeon is summarized, according to Crowley, by the dictum "Do what thou wilt shall be the whole of the Law. Love is the Law, Love under Will."

Thelema is both magical and mystical. Mystically, it is seen as the sacred duty of the Thelemite to unite Nuit with Hadit, and to merge into the infinitude of Hadit, and become a god himself, a "star" of the universe. It has its own set of rituals, most of them devised by Crowley, but still based on principles he learned from his time in the Golden Dawn in his youth. Crowley is considered by Thelemites to be the Prophet of the New Aeon.

Positives: Crowley left behind an enormous collection of writings for aspirants and initiates of various levels. He also used a large Order, the O.T.O, to spread his teachings, and established the A.A., both of which are still functioning today. Many of Crowley's books can be found for free online, which makes studying easier, and a number of exercises are mystical and meditative in nature, meaning they can be easily enough practiced by most people.

Negatives: The image associated with Crowley is often negative, and on a surface level, the Book of the Law is offensive to many people's senses. As a result, Thelemites sometimes receive criticism from the magical community as a whole.

Alchemy

The art of alchemy is sometimes practiced as part of a broader system, as it is in Rosicrucianism and Hermetic Magic, and sometimes practiced as an individual path. When used in conjunction with a larger system, alchemy is often used to support and complement the training that is already undergoing. In "Initiation into Hermetics," for example, Franz Bardon teaches some alchemical creations to aid in meditations for the development of clairvoyance, clairaudience, and clairsentience. When alchemy is practiced on its own, then alchemical creations are used to develop spiritual energies within the alchemist, as well as to attain magical faculties and powers.

There are a number of aspects to alchemy. Tinctures, elixirs, essences, oils, balms, and salts are employed for the accomplishment of personal, magical, mystical, and medical ends. Some alchemists specialize in homeopathic and spagyric remedies as alternative medicine, whereas other alchemists choose to focus on purely spiritual applications. Many choose to do both, and get the full use of this art. Traditionally the alchemist starts his work in the vegetable kingdom, learning how to use the alcohols, oils, and salts of various plants and herbs. When he has achieved competence in that field, the alchemist may choose to advance to mineral alchemy. This can include using mineral homeopathy, or in more advanced practice, the transmutation of metals into other metals. The fabled accomplishment of the master alchemist is the transmutation of a base metal, such as lead, into a valuable metal such as gold.

The goal of alchemy is the "Great Work," which often means a literal and allegorical creation of what is called "The Philosopher's Stone," or the "Stone of the Sages." On an allegorical level, the "Philosopher's Stone" is the perfect art of spiritual evolution, the "base metal" is the animal and worldly nature of the alchemist's self, and the transmutation of that base metal into gold becomes symbolic of the self illumination of the alchemist. On a practical level, it is thought that a master alchemist really can create a stone, or in some instances a powder, which allows him to replicate gold by projecting it upon a base metal, and causing a transformation of that metal into gold. Then gold is thought to then be purified to its highest quality by using other methods. Ironically, however, many historical alchemists have taught that only an adept purified from the desire for wealth can achieve this, and that obtaining of the Philosopher's Stone should simply be sought after as a demonstration that the alchemist has conquered nature.

Another famous product of alchemical lore is the Elixir of Immortality. This is thought to be either a red elixir or a white powder, which when taken in small quantities on certain days in certain months, causes a rejuvenatory process within the body. By its use, it is taught that the master alchemist can prolong his life indefinitely. Incidentally it is

taught that whoever can create the Elixir of Immortality has the knowledge required to create the Philosopher's Stone, and vice versa.

Man's greatest fear is death, and his greatest desire is wealth. With that in mind, it becomes obvious why alchemy has always captivated the minds of men throughout all of history, since it seemingly promises a solution to both. The stories of the "staged deaths" of people such as Nicholas Flamel, Cagliostro, Francis Bacon, and Le Comte de St. Germain, and the rumors of their ongoing life for decades or centuries afterwards, have ensured that people will still be practicing alchemy far into our future.

Positives: Alchemy is comparatively easy to start, with a basic distiller being possible to make from home, and the surface of an oven sufficing to begin initial experiments. With only a little bit of practice alchemy can yield immediate results, such as noticeable increase in health and energy. Its practice and experimentation is also wide and diversified enough to promise that the student will always have "the next step" to work towards. There is also a fair amount of written information available on the subject.

Negatives: There is nothing inherently spiritual about doing alchemy, which means that spiritual and magical progress will really only be guaranteed after you have spent quite some time getting the various tinctures meant to cause that growth correct. Experiments often fail for no apparent reason, and this can cause frustration. Extensive experimentation can be quite expensive over time. Suitable ventilation is required for metallic experiments, and this can be hard for the average person to secure. While vegetable experiments are usually harmless, the more advanced mineral alchemy, which is seen as a necessary step in advancement, can be deadly depending on the minerals being worked with.

Those are a few of the more well-known systems of magic, to give you a short head start in the research. I strongly advise examining the aforementioned systems to see if any of their dynamics appeal to you on a personal level, and seem to easily compliment your intended goals.

F.A.Q: My advice in light of certain questions

Q: Which system is the easiest to learn?

A: None of them are "easy" to learn. They all require a great deal of dedication on the part of the magician, from the time the path begins, and onwards until it ceases.

Q: Which system do you think a beginner should start with?

A: Personally, I strongly advise taking up studies in the field of elementalism while a novice in the field of magic. The reasoning for this is that it will provide the aspirant some very simple, yet invaluable, magic theory, as well as get him into the habit of

feeling, identifying, and ultimately working with those energies of the universe which shall be called upon time and time again by the magician in his future operations. If pursued in connection to a larger paradigm, such as Hermeticism, then elemental work can blossom into the safe and effective practice of invocation and evocation, and will give the student to accomplish essentially anything.

Q: Is magic evil?

A: I refer you to another article, "Introduction to Magic," which provides a more thorough look at what magic is as a whole. Suffice to say here that magic is simply a tool, and it is the wielder who defines whether that tool is used or abused. In general, though, you would have nothing to lose by experimenting with magic yourself, and seeing first hand if it is evil, or if it is a very positive and uplifting practice.

Q: How can you tell if a teacher or master is the real deal, or a fraud?

A: Until you develop skills such as clairvoyance and clear psychic intuition, this can be difficult. It is best to rely on experience. If you have been around that person enough, there will be clear signs that will indicate whether he is genuine or a charlatan. Until you know for sure, act with reserve and caution.

Q: Is ritualism needed?

A: Ritualism is not necessary, but its value as an aid can not be ignored by an intelligent student. No matter where you are in your progress, the application of a well thought-out ritual will likely be of some further use. In the beginning, though, it is usually recommended that the student learn basics that have nothing to do with ritual work, such as how to calm his mind, and control his thoughts.

Q: You said that elementalism is a good place to begin. That's all good, but there are four elements. Which one should I start with?

A: You should develop a spiritual practice regime wherein you will be able to practice with all four elements an equal amount. Even if this means that Monday you practice with fire, Tuesday with air, Wednesday with water, etc, due to time constraints, that is fine. However practicing too much with a single element over the others can cause imbalances in one's character, and in the lower spiritual bodies. This is called an Elemental Imbalance. An initiate should seek Elemental Equilibrium instead by working with all four elements.

Q: Do I have an element that I'm associated with?

A: No. A common misconception amongst the uninitiated is that each person has a particular element which they are most related to. The reasoning for this exists within the realm of psychoanalytics, not elemental association. You do not possess within you more of the air element than someone else, etc. However, it shall perhaps be worthy to note here that many people have a particular element which they find easiest to work with, and which resonates nicely with them. The reasoning for this is, as mentioned, not etheric, but intellectual. If your traits correspond with the intellectual manifestations

of water, then you may find it easier to work with water. You are the cause of this, not the element.

Such aspects of the personality will cause certain elements within you to manifest more visibly. This will give the appearance that you have too much of a particular element, and some occultists and teachers will even refer to a person as having "too much fire" or the likes. This is more a matter of convenient phrasing, however, since technically such a person would have just as much fire as anyone else. It is simply that the personality expresses that element more dramatically.

Q: I'm an otherkin! Shouldn't I be naturally more inclined towards a specific element?

A: Herein exists another large misconception amongst particularly the young audience which graces the OEC(Online Energy Community). The physical vessel, which is called the human body, and furthermore the etheric vessel were created to compliment one another, and exist in both form and characteristics in a way that causes a parallel between the physical self and the etheric double. Basically what that means is that the human body is designed for the human soul, and vice versa. Likewise, any disruption in this natural order causes an inability to manifest. In other words(once again speaking in lay-man's terms), if the pieces of the puzzle don't fit(the soul and the body), you have no puzzle(the existence of an individual human). I tell you, unless the earth, the sky, the fires or the waters of this world made you themselves, with no woman as a medium for birth, you are a human. Nothing less, and most certainly nothing more.

Q: Should I tell my parents?

A: This is a common question, since much of the online community is young. The answer depends on your parents. If you have a very catholic family, for example, it may not be a good idea. If your mother or father studies anything occult, then of course. However, I will say this much: Eventually, your parents will find out. Are you going to let them do it by sneaking around your room and looking through your computer files, or are you going to come out and tell them, and therein sustain a level of suspect later on down the road? Somewhere down the line, you'll have to come out of the closet. When that happens is up to you. You may be pleasantly surprised, even, and learn that your parents do not care about it as much as you thought they would.

Q: If I'm not going to do any ceremonial magic, should I still read the esoteric texts, such as the works of Solomon?

A: In my personal opinion, yes. I've read almost every esoteric text that is accessible to the public, and some which still aren't. There have been many great minds in occultism before this modern time. Why should you not benefit from them?

Q: How long before I will start seeing real progress?

A: This depends on the goals of that system, as well as the intensity of your own dedication to it. There is not set or guaranteed timeline that works for everyone. Some students, for reasons usually to be found in previous incarnations, will advance very quickly with comparatively little work. Others will advance slowly with lots of work.

Most advance normally with good dedication. Likewise if you are practicing a system which involves less tangible phenomenon at first, such as a path more mystically inclined, then you will need to search out the positive changes you are seeing in your life, as these are harder to see sometimes. As a general idea, though, most students have experienced real progress within three months.

Those are a few of the questions I find myself to be asked quite often. If you've read through them and still have more concerning starting magic, please contact me and ask. I can assure you of an answer, and if the question is particularly valuable, I will edit this article and add your question to the F.A.Q.

« Last Edit: April 11, 2010, 07:22:50 PM by Prophecy »

Logged

<http://www.thedivinescience.org>

August 14, 2004, 05:47:46 AMReply #1

Orthas

Posts By Osmosis

Offline

Veritas Archivist

574

Karma:

1

Personal Text

Page of Cups

View Profile

The First Steps

brilliant just what I and (i'm sure) many other people have been looking for.

Logged

"And you shall drink your cup alone, though it taste of blood and tears, and praise God for the gift of taste." -Almustafa, Garden of the Prophet.

Quid quid latine dictum sit, altum videtur

August 14, 2004, 07:07:15 AMReply #2

Aurora

A Familiar Feature

Offline

Hundred-plus Club

125

Karma:

2

Personal Text

Hundred-plus Club

[View Profile](#)

The First Steps

This article is exactly what I needed. Btw, are you sure that Mysteria Magica is by George Llewellyn?

Logged

Doam Kalla

August 15, 2004, 12:32:52 AMReply #3

Tsumaru

Posts By Osmosis

Offline

1780

Karma:

0

[View Profile](#)

The First Steps

Mysteria Magica on Amazon is by Melita Denning and Osborne Phillips. I think that's what Proph is referring to since it has such high reviews and all. But if it's not, just tell us Proph.

Oh, and for those who don't realise, a couple of those books aren't actually published and can only be found online. Doing a google search with a bit of determination should find all of them, so dont worry. It only took me 10 mins tops to find all those listed either in google or straight off amazon.

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

August 15, 2004, 08:22:13 AMReply #4

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text
Veritas Teacher
View Profile

The First Steps

Aye, didn't realize I put George Llewellyn. It was part of Llewellyn's Aurum Solis series. Thank you for the correction. And yes, several of those can be find easily in PDF formats.

Logged
<http://www.thedivinescience.org>
August 16, 2004, 12:37:46 AMReply #5
killthedream
Veritas Furniture

Offline

he-who-posts-lots
250
Karma:
-1

Personal Text
he-who-posts-lots
View Profile

The First Steps

Just adding that its franz Bardon, just incase someone does a search and cant find it cause they were looking for barton

Logged
I rule, okay?

Disregard anything I say, there is a 100 percent chance I am talking out of my ass.

Do not expect good grammar.
August 21, 2004, 05:16:32 AMReply #6
prt1
New Member

Offline

*

Greenhorn
1
Karma:
0

Personal Text
Greenhorn

[View Profile](#)

The First Steps

i live in a country where i do not get those books what should i do then

Logged

August 21, 2004, 06:24:42 AMReply #7

Aurora

A Familiar Feature

Offline

Hundred-plus Club

125

Karma:

2

Personal Text

Hundred-plus Club

[View Profile](#)

The First Steps

Find them online. My parents are heavy duty catholics, I can't buy those books either, but every single one can be found pretty easily online, except for art and meaning of magic. I had to hunt that, and Mysteria magica, I couldn't find that one at all.

Logged

Doam Kalla

August 21, 2004, 03:42:23 PMReply #8

Tsumaru

Posts By Osmosis

Offline

1780

Karma:

0

[View Profile](#)

The First Steps

Gah. Did nobody listen to me?

For the books which are actually books, go to Amazon.

For the books which aren't actually books (just online essays), do a google search.

All of them can be found quite easily. Aurora - Mysteria Magica is on Amazon. The Art and Meaning of Magic is on Google. Just type into Google "The Art and Meaning of Magic" and the very first link that pops up is the right one! Jesus people, it's so simple!

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

August 25, 2004, 02:07:38 PMReply #9

AMF The White

A Familiar Feature

Offline

Hundred-plus Club

199

Karma:

-2

Personal Text

King Asshole

View Profile make a dola (under construction)

The First Steps

BEautiful!

Logged

The key to happiness is breaking ever rule and never getting caught.

August 27, 2004, 07:12:26 AMReply #10

Adept

Posts By Osmosis

Offline

Posting chief

1145

Karma:

4

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The First Steps

Exelent article. Brovo. Tsu- Aurora said he/she can't buy the books. that rules out amazon.com

Logged

October 16, 2004, 02:35:00 AMReply #11

Anima

New Member

Offline

*

Greenhorn

3

Karma:

0

Personal Text

Greenhorn

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The First Steps

I love this Article. It certainly has started me thinking about where i want to go. Is there another specific article i should read after this ? Or is it just up to me ?

Logged

Anyone who proposes to do good must not expect people to roll stones out of his way, but must accept his lot calmly if they even roll a few more upon it.

Albert Schweitzer

He who wishes to secure the good of others, has already secured his own.

Confucius

October 16, 2004, 11:49:58 AMReply #12

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

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Veritas Teacher

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The First Steps

"Introduction to Magic" is a good follow-up.

Logged

<http://www.thedivinescience.org>

January 16, 2005, 05:13:03 PMReply #13

BlackAnt

Settling In

Offline

*

Greenhorn
45
Karma:
0
Personal Text
Greenhorn
View Profile

The First Steps

I have found almost all in internet. I'm from Argentina and I can't spend a lot of money in books. Think that the argentinian peso is equal a third part of a dolar, aucchh.

Logged
May 07, 2005, 03:39:49 AM Reply #14
sargon
Veritas Furniture

Offline

he-who-posts-lots
478
Karma:
0
Personal Text
Back from the dead
View Profile

The First Steps

I know how you feel BlackAnt, the Chinese yuan is an eighth of the American dollar. You can however hope to find some texts online, most probably.

I know it's an old post but hey

Great article, I'm interested in learning about elementalism and hermetics as well.

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Author Topic: The First Steps (Read 46664 times)

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August 13, 2004, 12:09:40 PMRead 46664 times

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher
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The First Steps
The First Steps

For those who don't know quite where to start in the path of magic, this article is directed at you, written in a way that should be understandable for anyone not already familiar with magical terminology. In this article my aim shall be to present to you, the reader and aspiring magician, a few of the basic concepts of magic, as well as a very brief overview of a few of the forms of magic one can learn today. In addition there is also a short F.A.Q, to answer some questions you may have before you ask them, and therein save some repetition in the forums.

Before Beginning: Things to Consider

Before a profitable traveler goes somewhere, he must first decide two things: Firstly, where he is going, and why he is going there. Secondly, how he plans to get there at all. Likewise, we find these same preliminary ideas to have value to the potential aspirant who is considering the path of magic.

Where do you wish to go, and why? To what end do you wish to practice magic? Look within yourself, and find the answers to these two questions. Some want to practice magic merely as a means of acquiring some kind of power, whereas others practice for the attainment of some virtue or inner nobility. Some practice magic only to make their lives here a little easier, where some practice magic in order to ascend upwards and connect themselves with divine forces. There are those who study and practice magic only to see if it is possible, or to test the limits of what a human can really do when not confined to the conformed mind-set of the masses. Some people believe that magical study has no practice, but is merely the intellectual and philosophical examination of the universe and one's place in it, spiritually speaking. Some magic is theoretical and speculative, some is almost entirely practical. Some magic is meditative, some is ritualistic, some is impromptu and spontaneous, some is based on exact will. Some people are merely looking for that fabled "something more," because they are convinced that there is a greater purpose to living and they have hitherto been unable to discover that purpose in materialistic living or in established religion. Some people are looking for a lifestyle and destiny, some are looking for a hobby. As a potential student of magic, you may belong to any number of those categories.

You may also belong to a wider group, that group of aspiring students of occultism who do not quite know why they are here, why they are reading this article right now at all. Sometimes a person is merely drawn, in an effortless movement of the soul, to his natural place. In that case you were always going to discover spirituality, as surely as by the same mechanics as those which cause the moon to orbit the Earth, and the Earth to orbit the Sun. It is simply in your nature. For such a person, there may as of yet be no defined purpose for pursuing magic beyond a simple feeling that it should be

pursued. Some people such as this will jump from system to system trying to get a general feeling of why they are interested in magic, looking for that something they know is calling them. If I might be so bold as to make a suggestion, however, I recommend that such a person choose a path centered around self-revelation. In learning more about who you really are, the real you and not this perishable temporary you, meaning may manifest of its own accord.

So which of these is it? Or is your intention not in the list at all? Whatever it is, grasp it and contemplate it. Think long about where it may take you. If you seek power, remember that it often comes at a great price. If you seek harmony, do not forget that great power may therein become past your reach. If you seek wisdom, remember that wisdom is only intellect that has been applied, and that knowledge without application is only a waste. If you seek to prove yourself to the world, remember that the people of this world fear change and challenge, and shall see you as a threat, forever persecuting you once you have presented yourself to the public. Magic is very much a two-sided sword, and it was for good reason that we find in the gospels "They will hate you for my sake," and also in the Book of the Law, "They will say that you are fallen."

In beginning this incredible path, though, there must be a kind of disclaimer. Throughout the course of the magician's journey, he shall both see and learn things that shall forever imprint, taint or scar the way he sees the world. There are walls along the path, each one impossible to see through(though you may guess as to what is on the other side), and which must be broken through if the magician is to proceed from the level of understanding he has at that point attained. However, sometimes we see that what that wall hid from us could, and very well may, destroy everything we thought we knew up until that point. Entire viewpoints and goals, not just in magic, but in life itself, change in the coming and passing of a light breeze against your cheeks. Therefore, choose your path and your goals now, but remember that they may not stand once you progress in wisdom.

Thus, allow yourself to learn. If you intend to be a student of the path of magic, then make of yourself a student. This doesn't mean that cocky pseudo-student in the back of your highschool classes. It means that little child in elementary school, which more heart than mind, and not yet resistant to new ideas. If you intend to learn, then learn! Magic is not for people who are simply seeking validation or support for their own ideas. Everywhere there are charlatans, there are hundreds if not thousands of websites about magic, and thousands if not tens of thousands of books available on the subject of spirituality just from this past century. Any fool can find someone out there, supposedly of authority, that agrees with his own views. It is best for the aspiring student of these arts to humbly bow his head, and to work from the understanding that he likely has some erroneous ideas due to a lack of proper training and instruction.

The Importance of a Teacher

A teacher, or at least some manner of guidepost, is of absolute importance to the aspiring student of the magical sciences. Some people are "luckier" than others in this regard, in that they may have teachers from previous incarnations that will magically draw the student back to them. For others this may be one of their first incarnations seeking spiritual wisdom or magical ability, and so they will have to find a teacher instead. Yet others may have had teachers in past lives, both those teachers may not be advanced enough themselves to form cross-lifetime links with their students. In the end, there are several possibilities like this, and it is better if at least in the beginning the student just assumes he is on his own thus far, and therefore conducts his own research.

In this research a student must not only investigate a certain system of magic, but at least as importantly, he must investigate what kinds of magicians that path has produced. In every system there should be at least a handful of "lighthouse adepts," adepts from that system of magic who lived that system's teachings, and were living examples of its success. By their success, by their examples and their teachings, you can get a general idea of the power of the system itself. Thus search for these examples of adepts within the systems you are interested in, and see if you can find any adepts who represent what you hope to achieve. Finding such a person, or a combination of such persons, is a very valuable discovery. It will provide a clear goal, a clear route towards that goal, and in times of doubt will provide a glowing inspiration. There will hopefully be examples of such adepts in the history of the system you are investigating, and if you are lucky, you may even know living examples to learn from.

The latter is the real ideal. To find good examples in history of what you are looking for is fantastic and of great value, but to find a living example, a living adept of a certain system that may be accessible to you personally, is truly priceless. The immediate instruction and mentorship of a teacher who has achieved at least a majority of the goals of his system of magic, and whose life and governing self principles set great examples for the validity of that path, ensures the swiftest and most complete success for the student. As it is said in the Wisdom of Sirach, you should certainly wear out such a man's doorstep with your feet, and weaken his door with your knocking. If he is a teacher by nature, he will not mind. If he is only a teacher by circumstance, then humbly learn what he has to offer, and ensure you are no burden.

To that end there are several kinds of "teachers," which can more or less be categorized and explained in this way:

- Mentors: Mentors are fellow students who happen to be further along in your intended path than you are, and though they themselves still have much to learn, they can offer a helping hand. This is sometimes called a proctor in magical circles.
- Teachers: A teacher is more advanced than a mentor. If he is really a qualified teacher, then he is one full "portal" beyond you. To understand this, it should be understood that most systems have major "initiation points," or major spiritual

achievements that move them up into a new level. Imagine the public school system in the United States for example, with an Elementary School, a Middle School, and a High School. If you are in the proverbial "Elementary School" of your system, then your teacher should be beyond Middle School, and actually in the "High School," so to say. If, continuing the analogy, you are in 1st grade, then a mentor can be as close to you as 2nd grade, just one grade away. A teacher though, should, proverbially, be in 12th grade at least, or have already graduated High School and moved on to significantly higher education. It is a crude analogy, but hopefully it helps illustrate how much further than you a person should be to really be considered your teacher.

- Teaching Adepts: A "teaching adept" is someone who has achieved all of the normal attainments along that particular path, within his system. He is "illuminated" as far as his own system and its students are concerned, and is in a position to lead a student all the way to the end of that chosen path, and even to point the student where to go from there should he accomplish everything. Whereas mentors and teachers have students, an adept can truly have a disciple.

- Master: In the western tradition such a person is also called a Hierophant or Perfect Illuminati. This is someone who is literally a living, breathing embodiment of the system of magic he represents. For all practical purposes, in the eyes of those following that path he is considered a perfect product of that path. Masters are few and far between. To follow a master is a weighty responsibility, and various masters sometimes demand certain sacrifices on the part of the disciple to prove the disciple's heartfelt yearning. A master has absolute spiritual authority in his system.

So you've thought about WHERE you'd like to get. Now how do you get there? The paths of magic are many; more complex and in greater multitude than the secret paths of the tree of life. Therefore, before you decide to go somewhere, consider how you wish to get there. The roads and highways are the systems of magic which have arisen to present themselves throughout the course of thousands of years. Some new, some old, none less efficient in its progression than the other (depending on the magician). I, for example, have chosen the path of Hermeticism, trying always to come closer to my God, and have within that decided to exercise my magic via what is known as High Magic, which involves meditations, evocations, and invocations. However, that I have chosen summoning, and another has chosen elementalism, does not mean that I shall arrive at power, understanding, virtue, wisdom and/or harmony before him. The best way to begin your path into magic is to sit down and research as many different types of magic as you can, if only for a brief moment, so as to learn what they are all about, and what fruits they may bare for you. To help in starting that, I have provided some basic bare-bones explanations of a few different systems:

Chaos Magic

Chaos magic was founded by A.O Spare, a magician in the earlier part of the 20th

century, and revolves around two things: Chaos theory, and the use of any religion or belief required for the successful casting of a spell. The former is simply a theory which states that all things exist as chaos before they are organized into a state of completion. So, essentially, it is viewed (for example) that before the universe was created, all that existed was the state of being known as chaos. It is only because chaos exists that it can be organized, and therein the source of all organized existence is the chaos which existed before.

In the latter component of chaos magic, the idea is that the magician should not be restricted to any one religious belief, and therein be bound to a specific set of spells within that belief system. It is held among chaos magicians that the magician should avail himself of any religious beliefs required for the successful casting of a desired spell. So if for the successful casting of one spell you need to be Jewish, and adhere to their hierarchies and pantheon, then you shall do so, dropping that belief after the spell has been cast. If the spell requires the worship of an Egyptian deity, then the magician shall adhere to the Egyptian pantheon for the entirety of the operation, and believe in it for as long as the spell requires.

The most popular aspects of Chaos magic are sigilization and servitor creation, which are essentially the catalyzing of the magicians thoughts into some type of form, be it a symbol or a type of entity thought-form. Its contribution to modern magic has been a large part of magic theory.

Chaos Magic has very few ethical or spiritual overtones in most instances. Various pioneers of the system have even suggested that the "Chaote" should go out of his way to be hedonistic in some ways, and disregard moral concepts as products of religious dogma. Towards that end it is sometimes called Discordian or Luciferian, with a heavy emphasis on personal liberties.

Positives: Chaos Magic is a very liberating experience for many people, and offers a certain fresh breath of air morally and ethically that many people today yearn for. It is in some ways especially appealing to youths who grew up in households where an established religion was forced upon them, since it allows them to stretch their legs, so to say. If you are looking for a no-strings-attached approach to causing natural phenomenon and controlling your inherent abilities, Chaos Magic may be worth a look.

Negatives: Because of its more libertine type, it attracts a lot of "rebellious youth" which often makes it difficult to take the system and its representatives seriously. It is also, incidentally, quite "chaotic." Many of its teachers disagree on sometimes very pivotal issues, there are few universally practiced techniques, and other such things, which makes it hard to make a brotherhood out of it. The speed with which control over basic natural phenomenon comes to the successful Chaote often exaggerates the ego as well, and makes him think he is a teacher before he is ready, causing a number of pseudo-teachers within the Chaos Magic community. Chaos Magic is also a very new system of magic, and therefore has not produced a number of model magicians to examine, in

order to grade the efficiency of the system as a whole.

Qabalah

The Qabalah is an ancient mystery school within the Jewish religion. It first began to become popular in western magic in the early 1600's with the emergence of some Rosicrucian fraternities who taught religious symbolism of the Judeo-Christian paradigm. Simultaneously a number of so-called Qaballistic "grimoires" surfaced, which claimed to use Qaballistic symbolism for its magic. It was taught intermittently in Masonic and branched Rosicrucian organizations until the late 1800's, when the Golden Dawn brought it together as a valid system for categorization, proposed its use as a general tool of classification for the magician, and subsequently made it famous in the field of magic.

The Qabalah has speculative, theoretical, mathematical, practical, and mystical meanings and applications. On a basic level, the corpus of Qaballistic wisdom was originally compiled as the means of interpreting the Old Testament of the Bible, the Tanakh, and understanding such sacred texts as the Talmud and Mishnah. In that light the Old Testament was held to be highly symbolic, and to contain amongst other things teachings on doctrines such as the creation of the universe, death and reincarnation, and magic. It was thought that the Tanakh was compiled divinely by master adepts, and that the most sublime teachings were codified within it for those who knew how to look. The Qabalah was the method of searching for those secret teachings.

Within Qaballistic circles of initiation, which there are now few legitimate groups for, there are entire sets of magical and mystical practices. The Qabalist avails himself of the Ma'aseh Merkava, the Celestial Chariot thought to immortalize and deify the self, and bring the soul of the Qabalist to sit at the right hand of God. This is accomplished by following "the way of return," a secret system of rituals, spiritual adherences, and meditations meant to gradually illuminate the soul. Though there are teachings involving the control of the outer world, such as the use of symbolism and of various Divine Names, the bulk of the teachings are transcendental. None the less such fantastic accomplishments as the prophetic golem of Albertus Magnus and the homunculus of Abbot Trithemius are attributed to a knowledge of the Qabalah.

Positives: There are many rich texts and rabbinical writings on the Qabalah, both magically and mystically inclined. Over at least two thousand years the system has been refined to a complete unit, and it has produced quite a number of saints and adepts about whom stories abound. For those who are drawn to long hours of study, there is enough provided in the Qabalah and in the interpretation of the Tanakh to busy a dedicated person for the rest of his life. There is also the western take, called the "Rosicrucian Qabalah," which provides definite templates for the use of Qaballistic knowledge for magical purposes of lower and higher natures.

Negatives: Since the open publication of the Qaballistic system of categorization called the Tree of Life in the early 20th century, it has been subject to a good bit of butchering

from various so-called authorities. The actual bulk of the Qabalah, which has little to do with the Tree of Life, has become more or less ignored. This can make it difficult to find someone who actually knows what they are talking about. Another difficulty is the problem presented of trying to become accepted by a rabbinical Qabalistic adept, with an established initiatory line. Such rabbi are often racist, and are hard pressed to teach anyone but a sworn Jew of Jewish birth. Unfortunately it is in such air-tight lineages that many of the greater secrets of the Qabalah are concealed.

Hermetics

Today, the Qabalah is considered part and parcel of Hermetic Magic. In truth the Hermetic Sciences have been around for centuries, and likely predate the Qabalah by a healthy two or three thousand years. In a way the Qabalah evolved from the Hermetic tradition of Egypt, which the Qabalah is largely a translation of. The science is named in honor of its semi-mythological founder, Hermes Trismegistus, the great magus who so powerfully impacted the spiritual teachings of Egypt and Greece.

Hermeticism revolves around heavy moralistic and transcendental ideas. The hermetic magician rejects the physical world as an illusion of ideas, a play of lights against a backdrop. He is seen as living in a world of ignorance, on a ladder of such worlds where each new level is progressively closer to Truth. "Truth" is seen as the First Cause, the silent, eternal, self-begotten beginning of all things that is considered the highest God, and often called "The Good." The magician seeks union, or "Henosis," with that Supreme God. This is achieved by proper living, the observance of spiritual principles and laws, meditation, and ritual magic. Very little emphasis is put on magically influencing external phenomenon, though it is taught that such powers automatically develop for the hermetic magician over time, as a result of his ascent towards divinity.

The Invocation of God-Forces and the Evocation of Spirits are central practices of the Hermetic Science, which undertakes "The Great Work" of purifying and deifying the self. Control over the four elements, which are seen as the most immediate stepping stones to climb out of the influence of this world, forms a bulk of the initial training in this system, according to such Hermeticists as Agrippa and Bardon. Practices such as Alchemy and Astrology also play central roles in the progression of the system, and the creation of the fabled "Philosopher's Stone" is ascribed to this path.

Positives: A morally strong system focused on purification and evolution, it perfectly fits those students who are more mystically inclined, and want to focus on advancing themselves in a transcendental direction. Many of the most famous magicians of the past 2,600 years have been Hermetic Magicians, including such towering figures as Pythagoras, Hermes Trismegistus, Apollonius of Tyana, Iamblichus, Agrippa, Paracelsus, Francis Bacon, Benjamin Franklin, Le Comte St. Germain, Aleister Crowley, and Franz Bardon. This results in there being a huge body of text available for study, and plenty of examples for motivation and inspiration. There are also a number of

Magic Orders, which serve as colleges for magical training within the Hermetic paradigm, all over the world. This means that every hermetic student will have a place to go to learn.

Negatives: Hermeticism is morally strict, and has a tendency to develop into dogmatism, especially in second and third-generation schools. Likewise though much has been written about its philosophies, there has been comparatively little written about its practices. What little has been written is often very ritualistic, which makes its practice difficult for those who have never had a teacher, or for those who have trouble securing privacy and enough space. Because of its age, there are also many "splinters" of the tradition, which can make it difficult to decide on a good Order or Teacher to begin the path with.

The Northern Path

What has been labeled "The Northern Path," for lack of a better term, is the pursuit of magic and mysticism through the tools and symbols of Scandinavian mythology and its initiates. In many ways this winds up revolving around a knowledge of the runes and their uses for magic and for divination. However the true initiate of this path must also be familiar with the symbolic meaning of the travels of Odin, with the initiatic symbolism represented by Baldur, and with the proper means of invoking the Gods of Asgard.

Today, the principle use of this path involves Runemal, the application of the 24 runes for divinatory purposes. The Gothi ("priest") will case the 24 runes in any of a number of ways, and according to the tradition he has learned, will interpret them in a manner similar to the I-Ching, the casting of lots, or the Tarot. Another common practice is that of making Bind Runes, which is an ancient practice of combining the runes into symbols appropriate for the task at hand. This serves as a sort of sigil creation method for the Gothi, and is used specifically to accomplish some kind of magical effect.

Another part of Scandinavian Magic is the use of the Gladr Charms, which are a series of charms which bring about specific effects, and of which Odin speaks in the Havamal, a poetic recording of the Allfather's words to men. They essentially contain a combination of bind runes which will best bring about the desired effect. The proper enaction of the Galdr charms requires that one be in turn with the runes via the Oral Galdr Incantation and Vibrations.

Positives: There is a rich and interesting mythology intimately connected to this system of magic, which allows the student to immerse himself in lore. The runes themselves are provably very powerful magic talismans, and with consistent use natural magic can be easily worked with bindrunes and the galdr. They also provide for a very easy but accurate system of divination which has become increasingly popular over the last forty years. I personally often use the runes for a "morning casting," a quick and easy divinatory casting to get a basic glimpse of what the day will likely hold, though I often only do such on days of importance.

Negatives: There is a massive circle of misinformation in the area of runic magic, largely due to a New-Age inspired, heavily Wiccan-like earth based religion called Asatruism. Family lines of Scandinavian Magic have openly spoken against the inaccuracies of the magical practices taught by these Asatru groups, but little real headway has been made. Unfortunately, most books available on the use of the runes come from this movement. There is also extremely little written record of the traditional teachings and practices of runic magic, and by the time what few ancient texts we have today were finally written down they had been influenced by the migration of Christianity into the area. This makes a genuine pursuit of this system nearly impossible today.

Talismanic Magic

Also called Enchantment, talismanic magic is the “blessing,” or enchanting of an item to magical ends. The operation of the enchantment may involve the vibration of divine names, the inscribing of words in magical alphabets and languages, the charging of sigils and power words upon the item, the simple infusion of energy and will, or many other approaches to the same ends, each with effectiveness which vary only with the magician’s personal preferences and attitude.

However, Talismanic magic extends as the system of enchantment to more than simply inanimate objects. The skilled enchanter can cast what is often called a bewitchment upon a desired person, bringing love, bad luck, good luck, etc, upon that person. In this way, the dynamics learned in enchanting can be easily applied to regular magical operations.

Most commonly, talismanic magic is used to create things such as protection amulets, to guard houses and people from attack by both entities and the malicious wills of other people.

Positives: Usually taught in easy and straight-forward manners. A number of occult authors over the centuries have published encyclopedic collections of talismanic knowledge. Though recognized as a system of magic within itself by some groups today, it was traditionally a part of many larger magical systems.

Negatives: Fairly restrictive, in that one consistently needs something to carry the energy in. However, the enchanter will gradually develop the power to manipulate energies more directly. It also requires a considerable amount of study to become an accomplished enchanter, since one needs a vast understanding of the interrelations of complex sets of symbolism.

Elementalism

The backbone of beginning magic, in my opinion. Elementalism is the use of those energies which are associated to the four elements as recognized by Plato, which are

earth, fire, air, and water. A full and very complete look at the ins and outs of elemental magic is provided in my "Treatise on Elemental Magic," available here on Veritas. Suffice to say here that it has long been held by many genuine magical traditions that the elements are the basic building blocks of our world, and that their mastery is the first step to liberation from the sorrows and sufferings of this world.

Elementalism entails not only the use of all those elements on a celestial, intellectual and manifest level, but also the conjuring of those spirits which are called "elementals," and the use of them in order to enact magical operations.

Positives: Unlike a majority of magical traditions, the practice of elemental magic for both natural magic phenomenon and spiritual evolution has been clearly outlined in a published work called "Initiation into Hermetics," written by Franz Bardon. This has given a sort of frame of reference for practical elemental work on an effective scale.

Negatives: Franz Bardon's works are really the only straight-forward authoritative books available for the practice of elemental magic. Many works, like Agrippa's, are cryptic and hard to transfer into practice, whereas those of people such as Paracelsus are largely alchemical in application.

Shamanism

Shamanism is best known as the old Indian methodology of magic, in which each tribe had a "witchdoctor," or "medicine man" of sorts. This tribal leader was in charge of all religious rituals, making sure the tribe stayed in good favor of the gods, dealing with any diseases within the village, protecting it from outsiders and evil spirits alike.

As great as that all is, a complete system of divination, healing and summoning within itself, most modern magicians only worry themselves with the shamanic methods of certain meditations, in which the magician will learn how to induce a state of trance, other important states of altered mindsets, as well as induce "shamanic adventures," in which the mind is set free, residing in some place within the depths of the soul in meditation. The difference between this and basic visualization of being in, lets say, a windy field, is that in shamanic meditation, you can actually feel the wind, hear the surrounding wildlife, and smell the grass.

"Shamanism," however, applies to a rather wide array of spiritual practices, and not just a particular path. The Shamanism of the Native Americans for example, which is most popular in the United States, and which has many similarities to Amazonian Shamanism in South America, is quite different from the Samian Shamanism of northern Europe. Other "Shamanic" practices such as those of the Kahunas of Hawaii, are quite similar to the tantric practices of yogis in northern India. Some are more concerned with phenomenon, whereas others are more focused on spiritual evolution. Thorough investigation will bring to light which system of Shamanism is suited for you.

Positives: Regardless of where on the globe it is, a defining characteristic of Shamanism is often that it is practiced by cultural tribes that were comparatively technologically unadvanced for most of history. The result is that it is usually intense natural, and connects its students intimately with the energies of the Earth, and of the nature spirits. This is largely the reason for its boom in popularity amongst the New Age movement, since as the world becomes more technologically advanced, many people seek relaxation in nature. In a full Shamanic tradition, should one be fortunate enough to have access to such a lineage, it is usually a highly diverse and practical system which will develop many magical skills across multiple levels.

Negatives: The embrace of Shamanism by the New Age Movement has caused a flow of misinformation regarding the actual nature and practices of the tradition. So-called "authorities" on the subject are often only people who went to a village and studied the shamans for a handful of years, and not fully initiated masters from a direct lineage themselves. Because of the nature of the tradition, many Master Shamans are not able to write, or have no access to publishers and the likes, or simply have no interest at all in the modern world. Thus very few real authorities have written good sourcebooks for the practice of Shamanism. Instead, self-proclaimed shamans, usually Americans, make up techniques and publish them as being Shamanic practices.

Wicca

Though it has slowed down some in this last decade, Wicca is still likely the largest portion of the New Age Movement. It is a nature-based pagan religion, as well as a magical tradition, since much of the religious worship is magical and ritualistic in nature. The common nomenclature of "spells" and "hexes" is due largely to Wicca and its offshoots, and the system has essentially taken over the title "witch," a witch now being largely considered a Wiccan. The common use of the pentagram and the appearance of "wands" and the likes as hobby shops and New Age stores is the direct cause of the success of Wicca in the west.

Wicca was founded in the 1950's by a man named Gerald Gardner. Gardner was a student of the Golden Dawn earlier in his life, before its collapse, and blended much of what he learned there into the rituals and theories of Wicca. By his own account, while in northern England one year he was drawn during the night to the sound of drums and celebration in the woods. When he found the source of the sound deep in the forests, he was confronted by a group that called themselves "the Wica," and was told that this group constituted a "coven." It is said that he was initiated into their practices, and after receiving instruction for several weeks, the group disappeared. Gardner took the initiative and began spreading this system, into which he heavily breathed traditional hermetic practices, as "Wicca."

The actual practice of magic in Wicca revolves largely around five elements, being the traditional four with the addition of spirit, represented by the pentagram. Their "holy symbol" thereby is the pentacle, being the pentagram within a circle, usually worn as a necklace or a ring. Various divisions of Wicca also incorporate some zodiacal astrology

and basic alchemy (potions and the likes) into their repertoire. The witch eventually builds up a collection of spells and recipes, commonly referred to by the Wiccan tradition as a "Book of Shadows." Some "covens," groups of practicing Wiccans, are more influenced by folk practices, whereas others are more influenced by the hermetic tradition and the writings of such magicians as Aleister Crowley.

Positives: Because of the enormous success of Wicca in the western world, there are more recently written books on it than probably any other system of magic. This makes learning Wicca very easy. Many Wiccans have published their Book of Shadows, which also makes it easy for a new student to immediately begin practicing Wiccan magic. Another major benefit is that in most major cities there is at least one coven accepting members, allowing a student to join a group and learn from various other Wiccans. Being a nature-based pagan faith, it is a nice break from the ordinary for many people, and gives them a sense of connection to nature.

Negatives: A lot of liberty has been taken with defining Wicca, and therefore a number of different sects within the tradition differ quite radically in belief and practice. Often times, a Book of Shadows will read more like a collection of superstitious folk remedies than a collection of scientific magical operations. The image of Wicca as being for middle-aged women and teenage girls also deters a number of would-be applicants of the faith.

Thelema

Thelema was founded by Aleister Crowley as a means of spreading the teachings of the Book of the Law, as well as his own ideas about what magic should be. In reference to those teachings, Thelemites often refer to magic with a "k," spelling it "magick," this being Crowley's addition to make a distinction between real magic and stage magic.

Religiously, the pantheon of Thelema is Egyptian. The premise is that Osiris, the god of the last Aeon of Man, was giving way to the rising of Horus to be the god of this new "Aquarian" age of man. This "changing of the guard" is said to occur every 2,000 years or so, and is held by Thelemites as indicating a new direction for humanity. The "Law" of the new Aeon is summarized, according to Crowley, by the dictum "Do what thou wilt shall be the whole of the Law. Love is the Law, Love under Will."

Thelema is both magical and mystical. Mystically, it is seen as the sacred duty of the Thelemite to unite Nuit with Hadit, and to merge into the infinitude of Hadit, and become a god himself, a "star" of the universe. It has its own set of rituals, most of them devised by Crowley, but still based on principles he learned from his time in the Golden Dawn in his youth. Crowley is considered by Thelemites to be the Prophet of the New Aeon.

Positives: Crowley left behind an enormous collection of writings for aspirants and initiates of various levels. He also used a large Order, the O.T.O., to spread his teachings, and established the A.A., both of which are still functioning today. Many of

Crowley's books can be found for free online, which makes studying easier, and a number of exercises are mystical and meditative in nature, meaning they can be easily enough practiced by most people.

Negatives: The image associated with Crowley is often negative, and on a surface level, the Book of the Law is offensive to many people's senses. As a result, Thelemites sometimes receive criticism from the magical community as a whole.

Alchemy

The art of alchemy is sometimes practiced as part of a broader system, as it is in Rosicrucianism and Hermetic Magic, and sometimes practiced as an individual path. When used in conjunction with a larger system, alchemy is often used to support and complement the training that is already undergoing. In "Initiation into Hermetics," for example, Franz Bardon teaches some alchemical creations to aid in meditations for the development of clairvoyance, clairaudience, and clairsentience. When alchemy is practiced on its own, then alchemical creations are used to develop spiritual energies within the alchemist, as well as to attain magical faculties and powers.

There are a number of aspects to alchemy. Tinctures, elixirs, essences, oils, balms, and salts are employed for the accomplishment of personal, magical, mystical, and medical ends. Some alchemists specialize in homeopathic and spagyric remedies as alternative medicine, whereas other alchemists choose to focus on purely spiritual applications. Many choose to do both, and get the full use of this art. Traditionally the alchemist starts his work in the vegetable kingdom, learning how to use the alcohols, oils, and salts of various plants and herbs. When he has achieved competence in that field, the alchemist may choose to advance to mineral alchemy. This can include using mineral homeopathy, or in more advanced practice, the transmutation of metals into other metals. The fabled accomplishment of the master alchemist is the transmutation of a base metal, such as lead, into a valuable metal such as gold.

The goal of alchemy is the "Great Work," which often means a literal and allegorical creation of what is called "The Philosopher's Stone," or the "Stone of the Sages." On an allegorical level, the "Philosopher's Stone" is the perfect art of spiritual evolution, the "base metal" is the animal and worldly nature of the alchemist's self, and the transmutation of that base metal into gold becomes symbolic of the self illumination of the alchemist. On a practical level, it is thought that a master alchemist really can create a stone, or in some instances a powder, which allows him to replicate gold by projecting it upon a base metal, and causing a transformation of that metal into gold. Then gold is thought to then be purified to its highest quality by using other methods. Ironically, however, many historical alchemists have taught that only an adept purified from the desire for wealth can achieve this, and that obtaining of the Philosopher's Stone should simply be sought after as a demonstration that the alchemist has conquered nature.

Another famous product of alchemical lore is the Elixir of Immortality. This is thought to

be either a red elixir or a white powder, which when taken in small quantities on certain days in certain months, causes a rejuvenatory process within the body. By its use, it is taught that the master alchemist can prolong his life indefinitely. Incidentally it is taught that whoever can create the Elixir of Immortality has the knowledge required to create the Philosopher's Stone, and vice versa.

Man's greatest fear is death, and his greatest desire is wealth. With that in mind, it becomes obvious why alchemy has always captivated the minds of men throughout all of history, since it seemingly promises a solution to both. The stories of the "staged deaths" of people such as Nicholas Flamel, Cagliostro, Francis Bacon, and Le Comte de St. Germain, and the rumors of their ongoing life for decades or centuries afterwards, have ensured that people will still be practicing alchemy far into our future.

Positives: Alchemy is comparatively easy to start, with a basic distiller being possible to make from home, and the surface of an oven sufficing to begin initial experiments. With only a little bit of practice alchemy can yield immediate results, such as noticeable increase in health and energy. Its practice and experimentation is also wide and diversified enough to promise that the student will always have "the next step" to work towards. There is also a fair amount of written information available on the subject.

Negatives: There is nothing inherently spiritual about doing alchemy, which means that spiritual and magical progress will really only be guaranteed after you have spent quite some time getting the various tinctures meant to cause that growth correct. Experiments often fail for no apparent reason, and this can cause frustration. Extensive experimentation can be quite expensive over time. Suitable ventilation is required for metallic experiments, and this can be hard for the average person to secure. While vegetable experiments are usually harmless, the more advanced mineral alchemy, which is seen as a necessary step in advancement, can be deadly depending on the minerals being worked with.

Those are a few of the more well-known systems of magic, to give you a short head start in the research. I strongly advise examining the aforementioned systems to see if any of their dynamics appeal to you on a personal level, and seem to easily compliment your intended goals.

F.A.Q: My advice in light of certain questions

Q: Which system is the easiest to learn?

A: None of them are "easy" to learn. They all require a great deal of dedication on the part of the magician, from the time the path begins, and onwards until it ceases.

Q: Which system do you think a beginner should start with?

A: Personally, I strongly advise taking up studies in the field of elementalism while a novice in the field of magic. The reasoning for this is that it will provide the aspirant some very simple, yet invaluable, magic theory, as well as get him into the habit of feeling, identifying, and ultimately working with those energies of the universe which shall be called upon time and time again by the magician in his future operations. If pursued in connection to a larger paradigm, such as Hermeticism, then elemental work can blossom into the safe and effective practice of invocation and evocation, and will give the student to accomplish essentially anything.

Q: Is magic evil?

A: I refer you to another article, "Introduction to Magic," which provides a more thorough look at what magic is as a whole. Suffice to say here that magic is simply a tool, and it is the wielder who defines whether that tool is used or abused. In general, though, you would have nothing to lose by experimenting with magic yourself, and seeing first hand if it is evil, or if it is a very positive and uplifting practice.

Q: How can you tell if a teacher or master is the real deal, or a fraud?

A: Until you develop skills such as clairvoyance and clear psychic intuition, this can be difficult. It is best to rely on experience. If you have been around that person enough, there will be clear signs that will indicate whether he is genuine or a charlatan. Until you know for sure, act with reserve and caution.

Q: Is ritualism needed?

A: Ritualism is not necessary, but its value as an aid can not be ignored by an intelligent student. No matter where you are in your progress, the application of a well thought-out ritual will likely be of some further use. In the beginning, though, it is usually recommended that the student learn basics that have nothing to do with ritual work, such as how to calm his mind, and control his thoughts.

Q: You said that elementalism is a good place to begin. That's all good, but there are four elements. Which one should I start with?

A: You should develop a spiritual practice regime wherein you will be able to practice with all four elements an equal amount. Even if this means that Monday you practice with fire, Tuesday with air, Wednesday with water, etc, due to time constraints, that is fine. However practicing too much with a single element over the others can cause imbalances in one's character, and in the lower spiritual bodies. This is called an Elemental Imbalance. An initiate should seek Elemental Equilibrium instead by working with all four elements.

Q: Do I have an element that I'm associated with?

A: No. A common misconception amongst the uninitiated is that each person has a particular element which they are most related to. The reasoning for this exists within the realm of psychoanalytics, not elemental association. You do not possess within you more of the air element than someone else, etc. However, it shall perhaps be worthy to

note here that many people have a particular element which they find easiest to work with, and which resonates nicely with them. The reasoning for this is, as mentioned, not etheric, but intellectual. If your traits correspond with the intellectual manifestations of water, then you may find it easier to work with water. You are the cause of this, not the element.

Such aspects of the personality will cause certain elements within you to manifest more visibly. This will give the appearance that you have too much of a particular element, and some occultists and teachers will even refer to a person as having "too much fire" or the likes. This is more a matter of convenient phrasing, however, since technically such a person would have just as much fire as anyone else. It is simply that the personality expresses that element more dramatically.

Q: I'm an otherkin! Shouldn't I be naturally more inclined towards a specific element?

A: Herein exists another large misconception amongst particularly the young audience which graces the OEC(Online Energy Community). The physical vessel, which is called the human body, and furthermore the etheric vessel were created to compliment one another, and exist in both form and characteristics in a way that causes a parallel between the physical self and the etheric double. Basically what that means is that the human body is designed for the human soul, and vice versa. Likewise, any disruption in this natural order causes an inability to manifest. In other words(once again speaking in lay-man's terms), if the pieces of the puzzle don't fit(the soul and the body), you have no puzzle(the existence of an individual human). I tell you, unless the earth, the sky, the fires or the waters of this world made you themselves, with no woman as a medium for birth, you are a human. Nothing less, and most certainly nothing more.

Q: Should I tell my parents?

A: This is a common question, since much of the online community is young. The answer depends on your parents. If you have a very catholic family, for example, it may not be a good idea. If your mother or father studies anything occult, then of course. However, I will say this much: Eventually, your parents will find out. Are you going to let them do it by sneaking around your room and looking through your computer files, or are you going to come out and tell them, and therein sustain a level of suspect later on down the road? Somewhere down the line, you'll have to come out of the closet. When that happens is up to you. You may be pleasantly surprised, even, and learn that your parents do not care about it as much as you thought they would.

Q: If I'm not going to do any ceremonial magic, should I still read the esoteric texts, such as the works of Solomon?

A: In my personal opinion, yes. I've read almost every esoteric text that is accessible to the public, and some which still aren't. There have been many great minds in occultism before this modern time. Why should you not benefit from them?

Q: How long before I will start seeing real progress?

A: This depends on the goals of that system, as well as the intensity of your own

dedication to it. There is not set or guaranteed timeline that works for everyone. Some students, for reasons usually to be found in previous incarnations, will advance very quickly with comparatively little work. Others will advance slowly with lots of work. Most advance normally with good dedication. Likewise if you are practicing a system which involves less tangible phenomenon at first, such as a path more mystically inclined, then you will need to search out the positive changes you are seeing in your life, as these are harder to see sometimes. As a general idea, though, most students have experienced real progress within three months.

Those are a few of the questions I find myself to be asked quite often. If you've read through them and still have more concerning starting magic, please contact me and ask. I can assure you of an answer, and if the question is particularly valuable, I will edit this article and add your question to the F.A.Q.

« Last Edit: April 11, 2010, 07:22:50 PM by Prophecy »

Logged

<http://www.thedivinescience.org>

August 14, 2004, 05:47:46 AMReply #1

Orthas

Posts By Osmosis

Offline

Veritas Archivist

574

Karma:

1

Personal Text

Page of Cups

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The First Steps

brilliant just what I and (i'm sure) many other people have been looking for.

Logged

"And you shall drink your cup alone, though it taste of blood and tears, and praise God for the gift of taste." -Almustafa, Garden of the Prophet.

Quid quid latine dictum sit, altum videtur

August 14, 2004, 07:07:15 AMReply #2

Aurora

A Familiar Feature

Offline

Hundred-plus Club

125

Karma:

2

Personal Text

Hundred-plus Club

View Profile

The First Steps

This article is exactly what I needed. Btw, are you sure that Mysteria Magica is by George Llewellyn?

Logged

Doam Kalla

August 15, 2004, 12:32:52 AMReply #3

Tsumaru

Posts By Osmosis

Offline

1780

Karma:

0

View Profile

The First Steps

Mysteria Magica on Amazon is by Melita Denning and Osborne Phillips. I think that's what Proph is referring to since it has such high reviews and all. But if it's not, just tell us Proph.

Oh, and for those who don't realise, a couple of those books aren't actually published and can only be found online. Doing a google search with a bit of determination should find all of them, so dont worry. It only took me 10 mins tops to find all those listed either in google or straight off amazon.

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

August 15, 2004, 08:22:13 AMReply #4

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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The First Steps

Aye, didn't realize I put George Llewellyn. It was part of Llewellyn's Aurum Solis series. Thank you for the correction. And yes, several of those can be find easily in PDF formats.

Logged

<http://www.thedivinescience.org>

August 16, 2004, 12:37:46 AMReply #5

killthedream

Veritas Furniture

Offline

he-who-posts-lots

250

Karma:

-1

Personal Text

he-who-posts-lots

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The First Steps

Just adding that its franz Bardon, just incase someone does a search and cant find it cause they were looking for barton

Logged

I rule, okay?

Disregard anything I say, there is a 100 percent chance I am talking out of my ass.

Do not expect good grammar.

August 21, 2004, 05:16:32 AMReply #6

prt1

New Member

Offline

*

Greenhorn

1

Karma:

0

Personal Text

Greenhorn

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The First Steps

i live in a country where i do not get those books what should i do then

Logged

August 21, 2004, 06:24:42 AMReply #7

Aurora

[A Familiar Feature](#)

Offline

Hundred-plus Club

125

Karma:

2

Personal Text

Hundred-plus Club

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The First Steps

Find them online. My parents are heavy duty catholics, I can't buy those books either, but every single one can be found pretty easily online, except for art and meaning of magic. I had to hunt that, and Mysteria magica, I couldn't find that one at all.

Logged

Doam Kalla

August 21, 2004, 03:42:23 PMReply #8

Tsumaru

[Posts By Osmosis](#)

Offline

1780

Karma:

0

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The First Steps

Gah. Did nobody listen to me?

For the books which are actually books, go to Amazon.

For the books which aren't actually books (just online essays), do a google search.

All of them can be found quite easily. Aurora - Mysteria Magica is on Amazon. The Art and Meaning of Magic is on Google. Just type into Google "The Art and Meaning of Magic" and the very first link that pops up is the right one! Jesus people, it's so simple!

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

August 25, 2004, 02:07:38 PMReply #9

AMF The White

A Familiar Feature

Offline

Hundred-plus Club

199

Karma:

-2

Personal Text

King Asshole

View Profile make a dola (under construction)

The First Steps

BEautiful!

Logged

The key to happiness is breaking ever rule and never getting caught.

August 27, 2004, 07:12:26 AMReply #10

Adept

Posts By Osmosis

Offline

Posting chief

1145

Karma:

4

View Profile

The First Steps

Exelent article. Brovo. Tsu- Aurora said he/she can't buy the books. that rules out amazon.com

Logged

October 16, 2004, 02:35:00 AMReply #11

Anima

New Member

Offline

*

Greenhorn

3

Karma:

0

Personal Text

Greenhorn

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The First Steps

I love this Article. It certainly has started me thinking about where i want to go. Is there another specific article i should read after this ? Or is it just up to me ?

Logged

Anyone who proposes to do good must not expect people to roll stones out of his way, but must accept his lot calmly if they even roll a few more upon it.

Albert Schweitzer

He who wishes to secure the good of others, has already secured his own.

Confucius

October 16, 2004, 11:49:58 AMReply #12

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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The First Steps

"Introduction to Magic" is a good follow-up.

Logged

<http://www.thedivinescience.org>

January 16, 2005, 05:13:03 PMReply #13

BlackAnt

Settling In

Offline

*

Greenhorn

45

Karma:

0

Personal Text

Greenhorn

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The First Steps

I have found almost all in internet. I'm from Argentina and I can't spend a lot of money in books. Think that the argentinian peso is equal a third part of a dolar, aucth.

Logged

May 07, 2005, 03:39:49 AMReply #14

sargon

Veritas Furniture

Offline

he-who-posts-lots

478

Karma:

0

Personal Text

Back from the dead

[View Profile](#)

The First Steps

I know how you feel BlackAnt, the Chinese yuan is an eighth of the American dollar. You can however hope to find some texts online, most probably.

I know it's an old post but hey

Great article, I'm interested in learning about elementalism and hermetics as well.

Logged

Print

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Author Topic: The First Steps (Read 40279 times)

0 Members and 1 Guest are viewing this topic.

August 09, 2005, 09:25:21 PMReply #15

block_head

A Familiar Feature

Offline

Frequent poster

147

Karma:

0

Personal Text

Frequent poster

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Re: The First Steps

Quote

The backbone of beginning magic, in my opinion. Elementalism is the use of those energies which are associated to the four elements as recognized by Pluto, which are earth, fire, air, and water.

should this be plato or am i confused

Logged

August 10, 2005, 09:23:18 AM Reply #16

ChezNips

Teacher Emeritus

Posts By Osmosis

Offline

Veritas Teacher

1722

Karma:

7

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Re: The First Steps

You are mistaken. Pluto refers to the ruling planet, not of the Plato of philosophy.

Logged

some days you're the bug, some days you're the windshield.

August 11, 2005, 08:38:56 PM Reply #17

block_head

A Familiar Feature

Offline

Frequent poster

147

Karma:

0

Personal Text

Frequent poster

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Re: The First Steps

ok, thanks

Logged

November 16, 2005, 10:29:30 AMReply #18

SolidVenture

New Member

Offline

*

6

Karma:

0

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Re: The First Steps

this is a great article Bravo!!

Logged

"The early bird gets the worm, but the second mouse gets the cheese"

November 17, 2005, 02:58:36 PMReply #19

kakkarot

Posts By Osmosis

Offline

0. The Fool... Inverted?

2701

Karma:

3

Personal Text

Pirate "Not-A-Mod" BoB

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Re: The First Steps

block_head: you got it right, actually. It should be plato instead of the pluto that prophecy accidentally wrote it as.

~kakkarot

Logged

Philippians 2:5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

July 01, 2006, 11:01:23 AMReply #20

Dragón_del_abismo

New Member

Offline

*

1

Karma:

0

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Re: The First Steps

Hi:

I want to know how many paths for a magician exist?

If I want to be a magician, can I continue studying in the University?

Thanks

Logged

October 24, 2006, 04:14:00 PMReply #21

Maleus

Settling In

Offline

*

18

Karma:

0

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Re: The First Steps

even though elementalism seems to be a good start, it all seems to have a lot of hermetic influence. and my religious point of view isn't compatible with hermetics (not that it's too important anyway, I'm very open minded), and I'd like to start with non-hermetick magicks. maybe later, when i'm more experienced, I might try hermetics for a change =)

anyways, great article =D

Logged

June 08, 2007, 06:33:48 PMReply #22

ameth

New Member

Offline

*

2

Karma:

0

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Re: The First Steps

Iv'e been interested in the occult for a while, and until now have only been reading alot about it , but never actually accomplishing anything, but this has gotten me started . :)

Logged

we live our lives a circle, and wander where we can, then after fire and wonder, we end where we began

April 11, 2010, 07:24:56 PMReply #23

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

79

Personal Text

Veritas Teacher

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Re: The First Steps

The article has been heavily revised, and additional content has been added. Some more Q&A's were also added, the explanation of each different system was expanded upon, and each system now as a "positives" and "negatives" review.

Logged

<http://www.thedivinescience.org>

October 01, 2010, 12:44:56 PMReply #24

codyfromhell

Settling In

Offline

*

25

Karma:

1

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Re: The First Steps

Brilliant post! :biggrin:

Logged

October 23, 2011, 09:47:47 PMReply #25

mesmer_14
A Veritas Regular

Offline

**

Greenhorn

87

Karma:

-2

Personal Text

Greenhorn

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Re: The First Steps

WOW! Thank you for this orientation. Just what I needed.

Logged

No... I'm not 14. Never put your age in a username.

April 15, 2014, 05:19:45 AMReply #26

White Lily

Settling In

Offline

*

18

Karma:

0

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Re: The First Steps

Hi Prophecy, I am new to this forum, hoping that it is never too late to ask something related to your older articles ... :)

My question would be: Is there a specific path of magic or spirituality fitting best for someone who mainly seeks to realize love in its plenty forms? By this I mean, among others, love towards all beings and realms of nature, true human love of deep compassion, confidence and faithfulness as well in a relationship as to oneself, awakening through and working in sexual alchemy, and the unconditioned love of God.

Let me shortly outline my inquiry with some personal details just to give you a little background and make it easier for you to answer. Hope this is ok ... My situation is what I would call of a confused beginner. Almost 2 years ago I have been given the Pentagram rituals as a means to heal myself and thus be able to continue with my profession – assumed that any ill-being is caused by an elemental imbalance inside. While I practiced them continuously I wasn't aware of them being a magical doing. After some time I found out what I was doing and the teacher who only shows up once a year

presented himself happy about my findings, and gave me more rituals. He never says much about them, he rather lets me find out on my own.

However, the symptom which I wanted to heal initially has not changed. To be honest, I do not know where I am going with all this, and really feel I need some orientation. The teacher states that he sees some great force behind me, but I have to find out myself. So far I don't have any idea what this might be. It has become obvious to me that I have a strong spiritual longing, but am not much interested in gaining powers. Now that I found your article, it has opened my eyes with regard to the necessity of finding out FIRST where we want to go (before we start doing anything) and then how to get there. I wonder why the teacher never told me ...

Following your suggestion, I have examined my motivation and found that in the first place it is about living in harmony, real love, and union with God. I want to awaken to the true nature of self, life and death. Also, I am looking for a consolidation of equilibrium in my life, body, mind and soul, as well as some stability (meaning profession), the ability to heal myself and help others. To a magician, these may perhaps sound like very simple wishes. I feel partially drawn to and have experimented a bit with Hermetics, Quabalah, the 4 elements, Shamanism, Holy Geometry and the patterns hidden in sound/voice, as well as sexual transmutation, pranayama, mantra japa, meditation. I am not after performing miracles, wielding power, accumulating money or bewitching people. The most important thing to me is the mystery of real love and virtues connected to this. Despite much daily practice following different spiritual approaches, it sometimes really saddens me that I don't know how to get there, or which path to consistently tread.

Anything you could recommend to me in that situation?

Would it mean I have wasted these 2 years by practicing something I had no real clue of?

Also, why are there only few women on the path of high magic and evocation/invocation?

Thank you very much for your consideration.

Logged

April 15, 2014, 11:28:17 PMReply #27

Nyktelios

New Member

Offline

*

2

Karma:

1

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Re: The First Steps

You sound like the ideal student for Prophecy's school. Check out the link under his post.

Logged

April 16, 2014, 01:44:51 PMReply #28

Constructman

Veritas Furniture

Offline

303

Karma:

9

Personal Text

Nothing to read here

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Re: The First Steps

@White Lily: Prophecy rarely visits the forums anymore, so like the person above me suggested, it would be better to contact him through his school. You can contact them here, though it may not be him who responds: <http://thedivinescience.org/contact>

Logged

Quote from: kobok on October 11, 2012, 10:01:03 PM

... What?

April 16, 2014, 02:43:54 PMReply #29

White Lily

Settling In

Offline

*

18

Karma:

0

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Re: The First Steps

Thank you Nyktelios and Constructman. I will do so.

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Author Topic: The First Steps (Read 43315 times)
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May 17, 2014, 10:04:22 AMReply #30
latros
Posts By Osmosis

Offline

1473

Karma:

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Re: The First Steps

Since I've been drawn to threads concerning The Divine Science recently I may as well reply here too. I am a student there as well, so I would also love to establish communication with interested people where it might not otherwise happen directly with the school's teachers, since they are naturally more focused on their students than public relations.

Obviously if Prophecy (or someone else) finds the time to reply, consider whatever they say with more weight than what I say.

You do sound like you would do very well in The Divine Science. Love in its divine aspect is indeed discussed there, and eventually in a very thorough way - it is in fact one of the five central pursuits of magic as we view it - the others being Truth, Liberty, Peace, and Light. So your interest in Love is a very good thing which you can safely hold without any fear of "wasting" your time with it. From how you yourself have described Love I am particularly confident in this, because you are not identifying it with strictly erotic love (which has a part to play but which our culture tends to overemphasize).

As far as your feelings of wasting years of time - don't worry about this. Every experience we have has a part to play for us, even if we change our opinions later, because even our errors help to refine our understanding of our path. How could that not be valuable? Don't worry too much about the name that you give to your path. You can start one, switch to another, and land permanently on yet another - if you do this, you haven't really followed three different paths; YOUR path simply travelled between three places.

I do not know what the symptom you wish to change in yourself is, but I can make a recommendation. The Pentagram rituals are great, but the downfall of ritual is that they rely on certain foundations (visualization, understanding of symbolism, relationships with certain intelligences and forces) which may or may not be present in the person performing the ritual to begin with. They will certainly eventually develop if you consistently practice the ritual (I myself did the LBRP consistently for a time and observed great progress) but if you are specifically trying to heal yourself elementally, there are quite simply more direct ways to do it, like Franz Bardon's Soul Mirrors, which The Divine Science also uses. If you are unfamiliar with this, here is the practice:

Quote

1. Introspect for a long while and write down every characteristic of your personality that you can think of, positive virtues and negative vices alike. Be as thorough as possible, and keep adding to this list whenever you identify something new.

2. Separate the virtues and the vices. Naturally the vices require the most work, but you should be aware of the virtues as well for the purpose of elemental balance.
3. Get a good understanding of the elements (and try to avoid pop culture interpretations) and assign an element to each of the virtues and vices as best as you can - you can always go back and change things as your understanding deepens - this is an ongoing process.
4. Assign a degree of magnitude to each of the virtues and vices. I, for instance, assign a 5 to Distraction, which influences me constantly, but a 1 to Anger, which very rarely really struggle with.
5. You now have an elemental roadmap to your personality which you can use to more or less objectively work to improve yourself, and heal your mental and astral bodies, which will in turn improve your material life.
6. Choose a prominent vice, consider a virtue which represents the healthy functioning corresponding to the absence or conquering of that vice, and work to embody it and make it a new part of your being. Update your Mirrors regularly (maybe once a month, maybe once a year).
7. It may be useful to consider how certain vices give rise or support others, so that by healing one vice which supports many, you can accelerate the process.

Now, concerning women... obviously culture has not been kind to women due to patriarchal society and such. This same cultural idiocy unfortunately has also occurred in esotericism, with specifically fraternal orders and such existing. This inequality is completely unnecessary, and everyone would benefit from its disappearance. There is nothing precluding women from the mysteries whatsoever - but because of patriarchal bigotry, history itself has not been kind to female mystics. Study people like Moina Mathers, Helena Blavatsky, Mary the Jewess, and Hypatia of Alexandria if you'd like. In any case, if you are female, I strongly encourage you to help turn the tide by becoming a successful mystic yourself. Women actually tend to be better at metaphysical perception (which is why so many seers have been female and the whole witch stereotype exists), and this is not only tradition but has recently been supported by modern scientific inquiry and psi studies. It is only a general trend of course due to energy body differences.

Anyways, I hope this has been helpful. Don't abandon trying to contact my teachers, obviously, but if you have any other questions you think a student might be able to answer, feel free to ask me.

Iatros

Logged

"And in this lies my honour and my reward, - / That whenever I come to the fountain to drink I find the living water itself thirsty; / And it drinks me while I drink it." - Almustafa

May 17, 2014, 12:24:36 PMReply #31
White Lily
Settling In

Offline

*

18

Karma:

0

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Re: The First Steps

Hi latros, thanks a lot for your sensitive and encouraging reply. I too find it nice to be in contact and communicate with other students ... this is actually something I have been looking for some time. After Bardon and other Masters recommend one should not talk much about it to people, not even to friends, I have found the path being sort of lonely, so to speak. Lonely till one reaches communication with beings and forces of the so-called invisible world. Then everything changes, but the way to firstly get there can be long and lonesome ... So, your response to my questions is, of course, very welcome.

Your idea sounds nice: to consider every trial and experience, even when leading into different directions, a part of one's own path. This really gives me some confidence back, to know that I am on my path. :-) You have found wonderful words. Thank you!

The symptom mentioned – in case you find helpful to know it – is an undefinable swelling and pain in the joint of clavicle with sternum. I use the right arm for rituals like Pentagram and other stars, so the symptom results in being a hindrance in ritual as well as in daily life. I know that the collarbone is a key, this maybe karmic. But there should also be an elemental imbalance to it that caused the manifestation, since the whole shoulder is a pair of scales (I think) and the symptom is located at the very crossing point.

The soul mirror you suggest to elaborate can be a good means I guess but in my case did not suffice. I've already worked it out, however, I found some difficulties in thinking black and white or telling this is a positive feature while another is negative. To me, classification is really so much flexible, always depending on parameters such as culture, epoch, gender and the use one makes of a given trait. So I got stuck in there. Also to me, auto-suggestion (using the beads) has not been sufficiently effective in eliminating vices, even if the picked vice is as simple as chocolate. :)

Perhaps a stronger force than this will be needed. A comprehension maybe required, a reminiscence, whatever. I hope the rituals will one day bring me there. Love is the greatest force in universe. Love has many most beautiful faces. Sacred sexuality is just one of them, nevertheless, it is a very special one because it creates in body, spirit and soul.

May I ask you who your teachers are? From what you tell I would assume that Prophecy is one of them, and who else? I am watching the Theurgy site, to see when a new enrollment will start. Do the students ever meet each other in person, or does everyone continue his/her work separated from others, the only direct contact being the teacher?

Thank you again for all of your ideas.

White Lily

« Last Edit: May 17, 2014, 01:19:50 PM by White Lily »

Logged

May 17, 2014, 01:05:28 PMReply #32

Iatros

Posts By Osmosis

Offline

1473

Karma:

77

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Re: The First Steps

Hello again White Lily,

I do not know enough about healing yet to give much advice for that symptom. Still, I agree that the areas you describe are loaded with metaphysically significant things - if it isn't something that a doctor can do anything about then I am sure your continued esoteric practices will eventually address the issue. Have you looked into traditional chinese medicine? It seems like a good middle ground between the physical and the subtle and has pretty good specificity for different parts of the body - you could look up what organ energy channels run through your problem area and try some corresponding herbs or acupuncture / acupressure if you haven't already. Past that I should really continue my training for a few more years before I offer specific remedies.

Ramose (Prophecy) and Veos are the main teachers but not really my direct teachers. Most classes are instead taught by their direct students, but their names wouldn't mean anything to anyone here and since they haven't come forth I would rather not point people to them. However you will eventually tend to meet everyone and Ramose and Veos visit all the classes and do school-wide stuff pretty regularly.

After the introductory class (the Probationer course), students are allowed and very much encouraged to visit the teachers in person, because not everything in the school is written down - only the most important parts - in order to protect it from people who are completely missing the point and intend to just infiltrate, copy everything, and give it to everyone without the appropriate context or proper training. I have visited on three

occasions and it has always been a wonderful experience and a great opportunity to meet like minded people and names that I had only seen on the class forums beforehand.

Since TDS has ended up being extremely international, many students have started regular local get-togethers as well to make friends, discuss, and practice in person. This is great because naturally it's very difficult to buy a plane ticket to the U.S. if you are a student living in, say, Turkey. There is certainly no emphasis on being a hermit whatsoever.

I'm glad what I said before helped put your mind at ease, and am willing to answer any other questions.

Logged

"And in this lies my honour and my reward, - / That whenever I come to the fountain to drink I find the living water itself thirsty; / And it drinks me while I drink it." - Almustafa

May 18, 2014, 02:23:47 AMReply #33

White Lily

Settling In

Offline

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18

Karma:

0

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Re: The First Steps

Yes, I have tried acupuncture and other alternative therapies. They have helped to alleviate pain, however, did not cure the symptom. I am now at a point where I think that just the same as a flower is a manifestation of sunlight, brought into existence by intelligent reason, the same is true with a symptom that manifests in anyones physical body. A symptom that cannot easily be healed has got a profound meaning, a message if you want. With major acceptance and a little patience one will perhaps be able to see the fruit it has come to bring about.

Since I live far from the U.S., local gatherings sound good. Thanks for the hint. Are they only accessible once you are a part of the school, meaning a student of them – or can one seek contact and/or meet up with people while not (or not yet) inscribed to TDS? I suppose there are more students of magic who are not directly studying at TDS but learning from someone else or by themselves who would love to meet up, too. Just in case this would be possible, are you aware of any such gathering in Germany, or could you perhaps ask around to find out for me?

Thank you so much for your help!

Logged

May 18, 2014, 05:00:26 AMReply #34

latros

Posts By Osmosis

Offline

1473

Karma:

77

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Re: The First Steps

I think that the groups would prefer you were in TDS in order to go to their specific gatherings, but I don't see why they wouldn't just want to chat. And of course, it's always good to get to know your local magical community in general - there is really no point to limiting it to TDS even if you are a student. I certainly don't, any more than I refuse to have friends outside of my university.

I'll see if there are any German students that would like to chat with you.

Logged

"And in this lies my honour and my reward, - / That whenever I come to the fountain to drink I find the living water itself thirsty; / And it drinks me while I drink it." - Almustafa

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1237

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The Path

The Path of the Magician

A short paper concerning its trials and hardships

“And you shall drink your cup alone, though it taste of blood and tears, and praise God for the gift of taste.” -Almustafa, Garden of the Prophet.

Truly the path of the magician does from the eyes and perspective of a child's soul seem full of promises. A life full of adventure and excitement, doubled in glory by its promise of power. Dreams of grandeur are conjured as the child imagines a powerful man wielding fire balls about the air and riding upon dragons as he battles evil. These are the thoughts of children, and the fallacies of fantasy.

The path of the magician is from the eyes of another by no means as glorious as fantasy would induce. This is even more so today, in a society where such wisdom as was held by the magicians of old is no longer appreciated, and sadly, even welcomed. Once there was a time when the prominent magician was not only respected in his community, but was indeed welcomed among the imperial courts of all lands, and even held a level of respectable political power. Indeed there have been times in history where magicians were the puppet masters behind the curtains of the throne. But of course, such magicians as were among these were among the most powerful and respected magicians of all time. Magicians powerful enough to sway the outcome in a war, to create peace, or to dispel it. Those were days when not having a royal magician was a disadvantage.

However, these are not those times. The magician is no longer a prominent figure in society, and perhaps it is because those with truth chose not to be. Yet at the same time, the magician is not exactly welcome anymore either. Religious prejudice and pure ignorance on the highest levels has enraptured the image of the magician with devils, evil matters, curses, hexes, destruction and chaos, anarchy, etc. This is an age where all magicians are often considered evil, despite their honorable practices. And yet behold, the catholic priests are today child molesters, and those same priests often have the nerve to try and cast down the magicians.

Before going too much further into this paper, I would like here to make a distinction as to what I personally consider to be a true magician, as opposed to a simple conjurer of tricks and gimmicks, amusing only to the jester. You see, the idea of magic today is that the magician can unlock doors, call storms, make fire, etc. This is magic, but practicing magic does not truly make one a magician. It is then necessary to consider the actual linguistics of the words magic and magician. You see, magic comes from the word *magia*, which means literally "wise arts." The adept of this wise art was called a *magus*, or "wise man," from whence we pull the word "magician." So you must therefor consider if doing the occasional neat trick actually makes one a wise man, or a simple entertainer. I believe it does not. You see there are magicians, and then there are people who can do things that are called magic. There is magic, but then there are gimmicks and feats that, though interesting and entertaining, are not worthy of pertaining to the class of the wise arts.

And so I will offer my distinction between the two right here and now, before continuing with the paper, for this paper concerns the hardships and trials of the magician, not the entertainer. A jester will call upon the wind to impress those whom he has gathered, and an idler will call upon the wind for no reason other than the fact that he can, but a magician will call upon the wind because he is looking upon a group of sweating workers who have been laboring in the hot sun all the windless day. A jester will turn to those who will listen and say "observe, for in two days a storm shall come," and a useless idler will call upon a storm simply to see his own power, but a magician will call upon a storm because he looks around and sees that the grass is brown and the trees

are dry from drought, yet none shall ever know the storm was called by him. The entertainer will call a crowd around an injured person and heal him only to hear the applaud of the audience, and the idler will cut himself just to heal himself, but the magician will stand at a distance where he will not be noticed, and mend the bones of an unknowing person whom has injured himself, and the magician shall walk away without saying a word. Therefor we can say that the jester users his feats to entertain and gain recognition to extend his ego. The useless idler knows such feats, but does not seek to gain recognition from them, yet only applies them uselessly. The magician then knows how to work such wonders as the others, but does so only to the benefit of others, and humbly rejects the idea of using them to expand his own recognition. In the same way we can class those three types of magic users in an order from the most bastardized to the truest way of applying magic. The jester learns magic only for self betterment, and is therefore the lowliest of the three. The idler does not seek to increase his ego and recognition with his magic, and is therefore above the jester. Yet nor does the idler properly apply such knowledge, and therefor is useless to the world. Finally, above them all is the magician, who uses his knowledge only for the betterment of the world around him, completely devoid of selfishness, and who devotes his entire life to study and sweats blood not for himself, but for the people he crosses on the street everyday, whom will never know his greatness.

The spiritual path of the magician, then, is much like that of any spiritualist seeking a higher truth and a level of spiritual enlightenment. It is one devoid of selfishness and full of self denial. It is in its purest form a path of purity and righteousness, just as beneficial, yet just as difficult, as that of the true Christian, or true Buddhist. And so therefor the path of the magician is similar to any spiritual path seeking higher truth and enlightenment.

The magician is ultimately a servant, and perhaps the lowliest of all servants, to the universe. Indeed a petty slave is the magician, who can only wrought such feats as he is accredited by falling to his knees and begging as a child that something happen. All the while, the request the magician has made, which we call spells, can be examined and rejected. Magicians are beggars that beg for the well being of others in that sense. We pray for their souls where they can not, or help others in ways they can not.

The Lure and Promise of Power

The world of magic is, of course, full of temptation. Indeed it has one of the most luring temptations in existence; power. Power being one of the principle temptations in all areas of mankind, and lust for power being a major sin, it is equally devastating to the undisciplined magician. Indeed it is this lure that has probably caught the eyes of many younger audiences, pushing them to practice and study magic for the wrong reasons.

In the beginning, as mentioned earlier, many young adepts strive only for power, filled with media induced ideas of grandeur. This is not entirely a bad thing, because it often

gives the young, restless mind some motivation to keep studying and keep practicing. However, when the thirst to become more powerful and to continue the path lead only by such dreams of fantasy continues into the years it becomes a very dangerous force that can lead the aspiring adept into damnation. Blinded by himself, he will unknowingly stumble into a pit of spikes.

If you are lured by power, in which case my words no doubt disgust you, then at least understand that you need to be careful, and sit down and try to think about why power may not be the best motivation. Many a person has fallen to the temptations of power my friends, and they should all be seen as potent examples because they all truly are. This lure has even gotten to potentially great magicians, and even some magicians who already were great, and then forgot themselves one day and pursued a path of power. Many of those magicians died a horrible, poverty-stricken, lonely death.

And so I tell you truly my friends, do not seek power, and believe instead that it will come to you in the form of blessings and gifts as you aspire to obtain harmony with the world around you and purification of the self. Even then, do not seek harmony and purification only for the reward of power, for if you do so, the power shall turn its head, and favor shall turn its eyes. You will be a fake, a fraud, and the universe shall see you as such. And if you seek only power truly, then the universe shall perceive you only as an ignorant child, blinded to the harshness of reality, and only interested in having a new toy to play with. Seek union, not control. Seek harmony, not power. When you have achieved both these things, and turned down control and power, only then will you be made a king among men, a shepherd to lost souls.

On The Lifestyle of a Magician

I hate to break it to you, but if you look around most people who have devoted themselves to become great magicians are not exactly bringing in a hefty income, probably haven't played the latest video games, seen the latest movies, or seen the latest shows. In fact, if you know anyone who is actually a serious student, he's probably the guy that's always "busy" on the weekends, though you know he doesn't leave his house often. The kid that spends hours in his bedroom who won't even let his parents in to see what he's doing, or sits quietly with a stack of books in the back of the library, where no one can see him. He's probably the guy that always seems to have a few candles in his rooms, always placed in the same areas, and who always seems to be carrying some type of stick, staff or sword when you're at his house. Why? Because it takes a lot of time to truly study magic with the fervor it deserves, practice it with the dedication it calls for, and make time for it with the sacrifices that are required. Not flesh and blood sacrifices, but time and activity sacrifices.

You see my friends, it should be no secret that humanity as a race has grown lazy, and if it weren't for sports we would be a race of stubby, fat people. Why? Convenience, perhaps. The plain ability to sit down for hours and stare at a relatively small screen playing pictures. The ability to be able to take a quick trip and get enough food for a week. Sure, some people have jobs, but even the most high paying jobs consist of not

but a few hours in a small cubicle making a single arm motion to retrieve and put down the telephone, or the wrist and finger movements required to type on a computer. And now if this has effected general humanity in such a way, imagine how it effects aspiring adepts, who socially and economically truly do not get anything from their studies. Once upon a time if you were a worthy magician, you were not only a prominent figure in your town/city/village, but also a recognized political authority. Indeed being a magician was once practically a career of its own. But no more. Where we were once embraced, we are now even more potently shunned. And so now the only benefit of practicing magic has truly been refined to the spiritual advancements that happen slowly and rigorously along the path.

If you are aspiring to be a magician, then I suggest setting aside an hour a day to either read, meditate, or practice magic. With time, the length of that also needs to be extended. There is plenty to read out there, plenty to meditate upon, and more than enough energy in the universe to practice with, giving most people no real excuse not to practice at least an hour a day. School is anywhere from 5-7 hours, and if you attend work afterwards you may be there for somewhere between 2-5 hours. At the most the average highschool or college student will be looking at about 12 hours of occupied time(assuming they lead a very active life-style). You can still squeeze in a good meditation and some reading time before you lay down that night. However, most people do not lead that time-restricting of a life-style. Indeed most highschool students in particular(being as most college students should have jobs) sit around their houses with nothing to do for hours on end. Bad work ethics. Pick up a book and read. If you don't have any books on magic, then get online and download some. If there aren't anymore to download, then browse various sites to get a basic idea of the many different views concerning magic as used by your peers. If you've done this to the point of boredom as well, then you are no doubt coming along in your studies, and can begin to right down thoughts to meditate on, and eventually begin to put together long, organized segments of your thoughts to create short articles. Even if these articles are only for yourself, they still serve as useful sets of notes to refer to.

One thing to remember however, is that there are other things in life as a young man to be involved in. Most people don't have entire days to dedicate solely to magical thought, and that is actually a good thing. Stay in shape, don't push friends and family aside, and don't forget about your life in general. There is much to do and see while you are still youthful my friends, and there will be more than enough time to devote your entire life to the studies when the fruits of your youth have been spent. However, though I wouldn't want anyone reading this paper to drop everything social and start practicing magic like a mad man, I do still advise that whenever you have some open time to do something relating to magic. You'd be surprised what a simple half an hour of meditation every day would do for you.

Sacrifices and Compromises

There are, however, many sacrifices that must be made along the way if you truly want

to be a magus. For those of you familiar with Suba's writings on the Elemental Adept, this concept will not be foreign to you, as he speaks of some of his hardships. There can be much pain and sorrow along the way for the magician to truly break past the barriers of this life and world and become an embodiment of the divine essence. Relationships destroyed, possessions lost, neither are unfamiliar to the magus. The both will and must happen at times. If you truly contemplate the quote at the beginning of this paper, you will see that it sums up the sorrow in the path quite well.

My friends, the path of the magician has become an increasingly lonely path over the years, as now we must not only compensate countless losses to obtain the spiritual advancements we desire, but must also be shunned by our society, which we ultimately work so hard for the betterment of. This is perhaps good, though. If we realize a degree of loneliness from the beginning, then it will not be so hard when we must ultimately walk alone. But why walk alone? The answer is quite simple. In the end, all spiritual paths must be walked alone. This is true in all faces of spiritualism. The holiest god-fearing man will not be Christian, Jewish or Muslim. The man most in touch with the universal essence will not be Buddhist, and the list goes on. Yet they all started somewhere. You may start your path with the church, and walk it with the church family for a great time, but if you ever really wish to move ahead further in your spiritual path, then you must break apart from that family and find your own path. When finally you walk upon the side-road that calls for you, leave the masses while they are unaware and slip into that smaller trail that leads you to the Truest End. For I tell you my friends, the path gets harsher and narrower as it goes on. So narrow that two people can not walk side by side on it, for indeed one can barely walk alone on it. This is the lonely truth of following the path. That ultimately you travel it alone. And yet, the universe is prone to work in circles. And so when you find your way to the top of the mountain, and gather your first breath of true fresh air, you will then realize that you are no longer alone, but instead standing equal with all those who also found the top of the mountain. You see, all paths start at the top of this great mountain, and they all have different ways to get to the top. But when you finally get to the top, you are together with the others. Truly a hard thing to describe in words, and so I shall not go on to try and describe it.

And so ends this truly short paper. Though I know it is not entirely in-depth, I do pray that the young, aspiring adept may read it and find at least one sentence, one word even, that is useful to their path later if not now. In no way could I truly make a complete article concerning the path of the magician, but here I have at least tried to make a small collection of some things to know before truly starting that path. My blessings upon you all.

Logged

<http://www.thedivinescience.org>

February 19, 2005, 01:34:47 PMReply #1

treibholz

Settling In

Offline

*

Regular Member

31

Karma:

0

Personal Text

Regular Member

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The Path

I could either be very blessed or very mislead. For I am sure that my friends and family, every important person in my life, will be totally accepting and supporting, maybe not even suprised, when they find out. When it gets to that point. I think I'm really lucky to have as much peace and quiet and books and articles as I do. Being an exchange student is lonely too, not everyone is an american fan, maybe at a later date I can really compare the two.

Logged

June 11, 2006, 04:53:35 AMReply #2

Sakireth

A Veritas Regular

Offline

**

64

Karma:

0

Personal Text

Your master

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Re: The Path

It was a nice article, i loved it.. really much..

You see, the TRUE goal (i made up a fake one when everybody said my goal wasn't good enough) i started beginning psi (and thus magick, afterwards) was to help people.. and now that i read this, well.. i love magick.

Thanks, prophecy, bless you.

Logged

--- Sakireth

June 28, 2006, 05:31:40 PMReply #3

Darkflame

Posts By Osmosis

Offline

Frequent poster

556

Karma:

1

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Re: The Path

It's amazing, and somewhat comforting, to see many things in there that I have come to the same conclusion by myself.

Logged

July 28, 2006, 11:31:20 AMReply #4

akashic_librarian

Settling In

Offline

*

26

Karma:

0

Personal Text

The universe is mind; All is mental

[View Profile](#) Metaphysical and Personal Development

Re: The Path

Wow. A truly amazing article that, to me, as brought home the wonderment of the Magikal path, far from deterring me this is inspired a new flame of passion in my heart to follow the path less trod. Congratulations :)

Logged

To the owner of everything,

Are you truly happy?

Love, light and laughter,

Philip Nelson

September 11, 2006, 10:05:19 AMReply #5

coreymin

New Member

Offline

*

8

Karma:

0

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Re: The Path

Very good article indeed. I love your sharing the hard and sometimes boring path to

something like the magickal arts. I think your paper speaks a lot of truth about dedication that we all can learn from whether it be psions, magicians, or martial artists.

Sincerely,

Corey

Logged

September 21, 2006, 09:43:45 AMReply #6

Tesla

A Familiar Feature

Offline

119

Karma:

6

Personal Text

Hunab K'u

[View Profile](#)

Re: The Path

This is the best inspiring article i've read so far.

It describes the path that i've walked for some time and the path that i see before me. Now even stronger then a half hour ago.

You described beatifully what the virtues are of being a magician.

Logged

October 24, 2006, 03:32:43 PMReply #7

Maleus

Settling In

Offline

*

18

Karma:

0

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Re: The Path

thanks for the article, very interesting =D

Logged

February 07, 2008, 04:04:06 PMReply #8

Brandonslau

Settling In

Offline

*

26

Karma:

0

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Re: The Path

I have found this very useful. Thank you Prohpecy.blessings to you.

Logged

September 18, 2008, 07:59:56 PMReply #9

X_wulven

Settling In

Offline

*

33

Karma:

0

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Re: The Path

This paper raises a question that has been bugging me for a while. How does a magician or anyone for the matter decide the best way to help people? It just seems so vague and open ended, people have, after all, done terrible things in the name of helping people.

I suppose it just a personal thing in the end, but i wanted to ask.

Logged

"The meaning of life is not to live, but to survive the tortures of it and not let it break you, no matter what."

September 19, 2008, 09:36:58 PMReply #10

Steve

Posts By Osmosis

Offline

3685

Karma:

139

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Re: The Path

Experience, and reflection upon that experience.

Nobody and nothing is perfect, so no matter how hard you try to do only good things, you will eventually cause pain; forgive yourself and just keep trying to do better.

~Steve

Logged

Mastery does not occur when you've performed a feat once or twice. Instead, it comes after years of training, when you realize that you no longer notice when you're performing a feat which used to require so much effort. Even walking takes years of training for a human: why not everything else?

November 18, 2009, 05:38:14 PMReply #11

Yathnos

A Veritas Regular

Offline

**

76

Karma:

2

Personal Text

Om Namah Shivaya

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Re: The Path

This article made me think allot of my intentions towards Magic i must say i feel blessed by it especially the "power" thing... , KS for opening my eyes regarding so many subjects in this article. I can see you are a good man and probably a great Magician.

Allot of Love to you friend

Blessings

Logged

"Your Focus is your reality"

November 18, 2009, 07:12:17 PMReply #12

Trillis

Posts By Osmosis

Offline

Has a lot of posts

1244

Karma:

13

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Re: The Path

Quote from: X_wulven on September 18, 2008, 07:59:56 PM

This paper raises a question that has been bugging me for a while. How does a magician or anyone for the matter decide the best way to help people? It just seems so vague and open ended, people have, after all, done terrible things in the name of helping people.

From my experiences, the universe will place you in the position to help someone with all the required tools (and sometimes without them) that you have available to yourself. And when that happens, it's a matter of your choice to do so or not.

I know it's kinda old, but I just kinda stumbled on this. But Hermetically speaking, after you reach a high level, enough to manipulate the Akasha principle, you'll also have enough mental and spiritual authority and maturity to realize that best way possible if applicable.

Logged

December 24, 2009, 02:07:54 PMReply #13

Iatros

Posts By Osmosis

Offline

1475

Karma:

77

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Re: The Path

Quote from: X_wulven on September 18, 2008, 07:59:56 PM

This paper raises a question that has been bugging me for a while. How does a magician or anyone for the matter decide the best way to help people? It just seems so vague and open ended, people have, after all, done terrible things in the name of helping people.

I suppose it just a personal thing in the end, but i wanted to ask.

Once he had mastered his art, the Alchemist did not brew potions for the sick, but instead was himself the medicine. I haven't studied Taoism much, but what I've learned seems to apply: for such an individual the right decision is the path of least resistance. The goal of internal magic is the crafting of a more refined vehicle for your Will, so that what you Will will simply happen and no collateral damage will occur.

Simply put, the best way to decide how to help people is to get better at knowing what you're doing before you do it.

Logged

"And in this lies my honour and my reward, - / That whenever I come to the fountain to drink I find the living water itself thirsty; / And it drinks me while I drink it." - Almustafa

December 24, 2009, 03:20:28 PMReply #14

Svatejasaa

Veritas Teacher

Veritas Furniture

Offline

429

Karma:

30

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Re: The Path

I don't have much experience in the particular area of deciding if a healing is moral or not, but I think Animus treated the topic well.

From what I've heard from more experienced magicians, you are supposed to look into the Akasha and see if it is in the other person's karma or not for you to heal them. If it is not in their karma, then you have to be prepared to take on that karma and work it out yourself. But really, it's not supposed to be a matter of reason; it's a spiritual knowing that transcends reason that the magician relies on, and it's on that level of knowing which magic and yoga depends in general. Anyway, the magician only acts to serve the universe, and so carefully observes karma as the highest law.

Logged

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July 13, 2004, 08:01:13 PMRead 42657 times

Prophecy

Teacher Emeritus

Posts By Osmosis

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Theurgist

1237

Karma:

80

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Veritas Teacher

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The Power of Words

The Power of Words

Introduction

There are two reasons for which I have endeavored to write this article: One being the general lack of knowledge as to the power of chants, litanies, and name vibrations, for which I hope this article shall shed some light and bring forth understanding. The second reason being to resolve the issue of “forcecraft” and better explain what it was originally designed to do. Though both were a reason for writing this essay, the latter will not be a key point of focus, or an ultimate goal for the reader. What we are trying to accomplish via the information I shall share here is an understanding of the very foundation of the power of words, and how this power both came about, and is best to be used. I shall, to the best of my abilities, attempt to explain:

How words are given their power

How some words have inherent powers

How virtues are ascribed to mundane things (elements, tools, etc)

Why it is beneficial to the magician to make use of such virtues though it be ultimately unneeded

The reasoning behind vibrating divine names and the power therein

-A further elaboration of the above concerning the names of spirits of all types

The value of so called “magical” alphabets and languages

How we may evaluate the above information to understand talismans, symbols and sigils.

Apart from the above, I shall also endeavor to provide methods for turning phrases into “power words,” turning statements of intent into effective psychological mantras, how to build and explosively release energy via the proper use of mantras and power words, how to banish the virtues of items, how to attach desired virtues to items, how to stimulate the five elemental centers within the body using the divine names, and finally the creation and charging of sigils.

Though this essay is entitled “The Power of Words,” it focuses not only on words. It goes further, to examine the power of the intent behind those words, then extends to show how that same fundamental intent is used in other aspects of magic. Such is where, by understanding how words can have power, one can also understand the process involved in the emanation of virtues within talismans, the reasoning behind occult alphabets, and the process of proper sigil creation. It all pertains to that single driving intent of the magician, which vibrates from this level of existence on upwards, and emanates from the astral realms, causing change back down the line to manifest back into this world, for the old paradigm of Hermes Trismegistus is “As above, so below.” The problem is that we ARE below, and so for us to cause change that is outside of our sphere of influence on this lower realm, we must climb higher where the foundation of all things in this world rest and are interconnected. Where nothing is completely apart from the existence of another, and all things are within reach. From there, we must cause the change above, where nothing is outside our sphere of influence, and it shall emanate downwardly to cause the desire to manifest, and therein

create change in conformity with the will.

Once more we shall review one simple, standing principle which bears repeating: These are the truths I have found, and am presenting to you. Some I have found and tested to be true independently, while as for the foundation of other ideas presented in this essay I have referred to the learned pioneers in occultism of the past. Take nothing here as absolute truth, but instead test it in your mind. Does it seem rational? Would it explain anything? Compare it to your own knowledge of the area, and judge how it stands against the wind. Then, if you have found it rational and useful, apply it to your magic. If it helps your understanding, and therein how successfully you can enact your operations, then keep it as you will. If you can find no valuable application of any of my words herein, then forget they were ever written down, and that you ever read them.

The Source of the Power

This source of the power of any word uttered for magical purposes is quite simple: The will of the magician. A word uttered by the average man will only reflect an immediate thought, usually directed towards no real end. That same word, uttered by a magician, can have an impact on the very fabric of reality.

A common conclusion among aspiring students of The Path is that all of the “mystical” words used in operations are inherently magical. This could not be further from the truth. The properties attached to the words play little real influence in the vibration they emit when focused upon. For example, a man may read a paragraph from a typical novel. Nothing special about it, he’s just reading aloud to himself. A magician may open that book, and read that same paragraph, with the result that the wind blows. Why? Did the magician find a hidden meaning of the words on that paper which was not seen by the eyes of the former reader? Of course not. What happened was an unseen action within the magician. Simply reading that paragraph aloud would produce no more a magical effect than when the regular man had read it. The spark which started the fire in the process of magic was the WILL of the magician. Though he read the same words, he read them with a different attempt. He read them WILLING the wind to blow as a result. The words sounded from his lips fueled by the desire to call upon the wind. Therein lays the difference.

It is this WILL which causes words to have their power when read aloud, or even to the self. The faith that they’re proper recital shall create the desired result. This same will, which the magician focuses to cause an effect, is the catalyst of any magical operation. Underlying every chant, every litany, every recital of a “magical verse,” is the will of the speaker to bring about the desired result. Let us take a look at prayer, for a moment. In the Christian faith, it is correct for the Christian to pray for forgiveness each and ever day. In the catholic faith, they are given a set combination of words to be recited so

many times litanically. For example, someone who lusted may be told to recite the “Hail Mary” prayer 6 times, and the “Our father” prayer twice. I can assure you, it is not the words within themselves that will earn the speaker repentance in the eyes of their Oversoul. Words are but a way of expressing ideas, and ultimately, relaying your will. In the case of the latter, the will of the Christian is to achieve forgiveness. The importance of these prayers to the catholic is realistically for two reasons: One, being that they firmly believe reciting them shall earn them forgiveness. The second, being that the WILL behind the words is that of earning forgiveness. If the words are recited with a strong will, then the intention behind the words shall be carried upwards in a spiral through the worlds.

Let us now examine what a word, in magical context, is. To help in this, we may use St. Augustine’s “Concerning the Nature of Words” to shed light on the subject. A word within itself is nothing more than a sound. This sound is, ultimately, irrelevant, being only the vibration of physical tissue to create more vibrations which resonate within the ears of one who can hear. There is nothing magical about this process, as it is completely anatomical. What we must remember, however, is that following importance of these sounds, that ideas can not be expressed fully to a foreign entity without them. At the same time, because they are but sounds, their expression and understanding is limited. Keeping in mind all of the latter, we can see how one could preach the secrets of the universe to a man, and that man not get anything out of the sermon. Hearing the words only points to the immaterial intent with which they were uttered, and unless that intent is followed by the listener, no benefit can come from communication.

So here we see that words only “point.” As Augustine said, “They are but signs pointing to symbols.” So pointing to what symbols, then? A word springs from an inner intention, and the wish to pervay that intention. This intention must then materialize as a thought, or notion, within the individual, and finally find a way to express itself via action or word. A word is a sign which points to the thought and will of the speaker, which in turn reflects(and therein is symbolic of) the original intention, which can not be described here by words as to its details. When you read this sentence, you are reading words, which point towards my thoughts and opinions, which are in turn only reflections of inner complexities. In reverse, the operation which is occurring on my end is the conscious organization of those inner complexities into what is called “a thought,” and that thought being relayed via a perceivable medium, which is in this case the written word.

When a magician makes use of a word, it is only a means by which he may express his thoughts and will, and therein manifest that innermost complexity. When a chant or litany is recited aloud, it shall bring nothing into operation with itself. The words used are not important. What IS important are the associations attached to the words by the magician. The words are only a means to affirm your desire to your conscious mind, or induce ideas into those who hear the chant.

How Some Words Have Inherent Power

As may have already risen in the reader's mind by now, what of those words which claim to have inherent power? How is it that these words obtain such power? This we will discuss here. The dynamics of exactly which words have inherent power will be discussed later.

The Collective-Thought Theory

There is a theory, one which I have examined extensively and ultimately found to be true, which states that all thoughts exist on the mental sphere(what we would know as the astral plain), attached to inherent symbolism and original intent, which in turn draws to it similar thoughts. Within this theory lies a possible explanation as to why some words have power within themselves when spoken. Let us break this theory down:

All thoughts exist on the mental sphere, that is to say, the astral plain, as any magician knows. It is where the will manifests and enacts. Every thought which ever entered a man's head has existed in one form or another on this plain, usually dissipating as a result of other foreign energies breaking it down. Only those thoughts which have collected enough energy to maintain a foothold on this plain still exist there. This energy can be collected a number of ways, but is most commonly done so by two: The thinker constantly pondering the thought, adding more energy to it everyday as a result, or the thought attracting similar thoughts, synergizing with them, and therein becoming a larger whole.

Now the thought itself, as far as composure and representation, may be different than anything ever thought before. However, it is not the composure of the thought, but rather the inner intent with which the thought was given birth which is the dominant attractive force. So if someone thinks "There are five ruling gods," and someone else thinks "The current pantheonistic hierarchy consist of 5 entities," though the composure is different, the inner meaning, when expressed with words(for the sake of this paper), can still be best described as "Five ruling gods exist." It is in the latter that the former two shall collect, and therein create.

Now, to show how this theory applies into magic theory, let us use an example. The first magician to ever acknowledge air as being in the east creates in his mind "Air resides in the East." This thought is sent to the astral plain, where it resides attached to its creator, and therein sustaining its foothold for as long as the creator believes it is true. This magician goes on to tell a friend "Air resides in the East," and after explaining why he believes that, the second magician believes him as well. Now there are two similar thoughts which both state that the element of air resides in the eastern sphere. As a result, these two call out to each other, and complete one another as a single thought after synergy, as opposed to continued existence as two individual thoughts. The chain goes on, with each magician telling others that air resides in the east, and those magicians believing it. After time, this thought grows in immensity, collecting similar thought after thought, until it can exist independently of the original creator. Aftertime the original thinker dies, and the thought still exists, now as a complex matrix of thought(for by this time, other magicians have added there own ideas to the mix, which

have, due to similarity, also been absorbed). This cycle continues on and on, until we arrive at the present time of today. Today, the eastern cardinal point is largely associated with the air element, and vice versa. Now to understand why this is such a complimenting invocation in magic, we must examine another aspect of the CTT:

Tapping Into the Thought Matrixes

As previously stated, all thoughts attract like thoughts on the mental sphere, which we would call the astral plane. When one thinks something, there does it ascend to exist while the thinker sustains it with belief. If a magician thinks to himself today anything which relies upon the elemental power of air residing in the east, so does that thought go into the astral plain and call to it like thoughts. Now, because the magician is still mentally linked to the thought, when the thought is pulled into the larger complex matrix of "Air is in the East," as discussed earlier, a link to that matrix is simultaneously created. In this way the power of that original thought is invoked with great efficiency. So when the thinker is connected to this matrix, he invokes its energies which have caused it to be. Therefore, if the magician turns unto the east and prays, he is factually invoking a very large body of energy which he has drawn via mentally tapping into that original thought, "Air is in the East."

This methodology extends furthermore into word associations, as opposed to simply thought associations. Let us look at the enochian word for wind, ZONUG, and in conjunction, the word CANSE, which means "come." When said "CANSE ZONUG," the term implied is "come wind," which is a very simplistic enochian invocation of the air. What is happening behind the scenes is that the magician is, by uttering either of those words, tapping into their respective thought matrixes, and therein their energies. The words themselves are the catalyst by which the thoughts express themselves, and therein are conjoined. Retrospectively, the word can access the thought matrix which it is intended to express, as opposed to the thought giving birth to the word. In this case, the word invokes the corresponding thought, and as a result continues to tap into the thought matrix via the magician's mind as a channel. The energy called then responds to the thought, which responded to the word, and sends itself down into the magician where it is to be dispersed towards the desired magical ends. Alternately, the magician may instead chose a methodology which does not imply himself being the direct conduit, but instead uses the words, and the thoughts primitively attached to them, to cause a stir and movement of energy on a higher level, transcending down into the manifest to cause change as seen necessary by the invoker.

How Virtues are Ascribed to Mundane Things

Let us then, with the aforementioned knowledge in mind, examine such things as are attributed natural virtues, these things being primarily those items which are employed in magical operations, such as stones, herbs, incense, magical tools, etc. Here once again we shall recall the CTT, and this time examine how it may apply to such mundane things which do not within themselves exist as thought.

We see a stone on the side of the road, and pick it up to examine it. We may know of what things it is comprised as far as the scientific elements may speak, and how it came to be. But what of those magical virtues which are invoked and made use of in diverse magical operations, particularly those which belong to the realm of High Magic. A rock within itself is a rock, and here we shall make a distinction, that something so common can not within itself exist in a constant state of magical significance, less any average Joe who picks it up be able to silence animals with a wave of the hand, render himself hard to see, curse others, etc. To believe that a thing such as a rock has any outstanding magical power of and within itself is typical foolishness.

Here, then, we shall bear in mind the concept of tapping into thought matrixes, and the process by which the latter is achieved. Earlier I used an example involving the Enochian words, and here I would like to make a note which will help clarify the significance and power of a random rock. Those words, CANSE ZONUG, when spoken by the magician, can quite easily invoke a breeze. When recited in a state of gnosis, disorientation, or extreme rage, it can even call up quite the gust at the magician's will. The key word here is MAGICIAN. The magician knows the power of the word within his mind, and has assigned power to it. By knowing that behind the word exists a power assigned to it, and collectively built up throughout the ages, he is able to connect to the thought matrix which lies therein. If a random bystander were to, lets say, spot those two words carved into a tree one day and recite them aloud, the chances of anything happening are slim(there is the complication of calling upon spirits, which such words have been known to do even without the consent of the speaker, but that is outside the scale of this essay). Why is this? The connection was not made within the mind of the speaker. Unless the speaker knows, either consciously or powerfully subconsciously, that those two words do, when used together, invoke the wind, no magic will come of speaking them aloud.

To apply this to the example of the common rock, one will see how it is possible that a rock used in ritual magic may be used to altogether subdue a powerful entity, and then that same rock be picked up by an average person with no magical use. Unless the connection is made WITHIN THE MIND, no item, word, language, alphabet, or anything else for that matter, can manifest magical power. The power of such things relies COMPLETELY upon the magician's ability to tap into the thought matrix that provides the inherent power, and furthermore, how much of that energy the magician is able to channel.

With the previous knowledge in mind, it can become easily seen how certain items, such as incense, stones, colors, body positions, tools, etc, are used within magical context, and wherein their true use lies. Their use, then, becomes evident in the fact that as powerful as a magician may be in and of himself, having a few millinium-old collections and deposits of energy at your command is greatly beneficial to the invoker of such energies. Are such tools as those used in ritual workings needed? No. But they certainly do not hinder the amount of raw energy the magician can command.

The Power of Divine Names

There are some names which, when uttered correctly, seem to have a distinct power about them. These words can not truly be tested outside of the magic paradigm, being as they are usually kept secret to some extent or another. Therein, when someone does learn it outside of the magic practices, it is only because another magician has given it away. These names are often called God Names, Divine Names, Words of Power, or True Names.

There are two main magical paradigms in which we see these “names” enacted and made use of, these being the Judeo-Christian “Great Work,” and the Egyptian Magic systems. Let us first examine the Names of God as presented in the High Magic paradigm, as well as the respective meanings of the more known ones:

EHEIEH: “That which the eye sees not.” It is the simplest representation of God that mortals are granted to perceive, and is best summed as “I AM.” From there, it has been extended to point towards the “Mighty I-AM Presence,” particularly in St. Germain’s writings. The extension is EHEIEH ASHER EHEIEH, which is how God addressed himself in The Burning Bush before Moses. It may also be noted that when Judas lead the Roman Soldiers to Jesus, when they arrived they said “Are you the one who calls himself The Christ?” And when he responded “EHEIEH,” or “I AM,” all the soldiers were instantly knocked unconscious.

JAH

ELOHIM: “Shining One,” though is usually used with EL to donate “The Shining One,” as ELOHIM itself can also refer to an angel

EL: The, thou, ye, etc. Used to point towards one being in particular.

ELOHIM GIBOR

YHVH: Jehova, the common Jewish name for God.

YHVH TZABAOTH

ELOHIM TZABAOTH

(EL) SHADDAI: The Almighty and Most Powerful.

ADONAI: Lord. One of the few names of God by which he can be called in public, as tradition goes. It may be note-worthy to see that The Disciples called Jesus ADONAI often.

ADNA

AGLA: The Mighty God Forever. The power and strength of the universe collected within one. It is the name Jacob heard when he was shown The Ladder.

These names are, excluding a few, essentially the ones used in most esoteric High Magic. With the vibration of those names, the magician is said to be able to bind down demons, and call upon angels. Though Abraham the Jew did not particularly make use of them and still achieved greatness in magic via the teachings of Abramelin the Mage, most esoteric texts contain the use of those names within them, particularly as a part of constructing the circle.

Apart from the above mentioned names, it may do well to here also make mention of The Tetragrammaton. The Tetragrammaton is said to be the highest name of God, with which all things on Earth are commanded and put into order. In Jewish mysticism concern with this name can still be found. However, in Christian mysticism (such as healing, exorcism, raising the dead, etc), use of the name has been done away with altogether because God came and was called Jesus Christ, and therein that is now His name. Because of that, the Christian paradigm follows that all things can be done in the name of Jesus Christ, whereas the Jewish paradigm believes all miracles belong to the proper utterance of The Tetragrammaton, which is the name of God. Those whom have spent their entire lives practicing the Qaballah, and believe themselves to have learned the proper pronunciation of The Name, are called the Baal Shem, or literally, "Masters of The Name." Using that name, they work many miracles, and as a result are sometimes called the Messiah (or even label themselves as such). However, it seems that many of the Baal Shem who go as far as to declare themselves "The Anointed One," often die an untimely, and rather painful death (such as cancer).

It would do us well now, before explaining the "why this is" part of the section, to take a look at Egyptian Magic. Egyptian Magic essentially consists of two main things: Those rites which are layed down in the Book of the Dead, And the proper use of "True Names" to bind spirits into action. It is believed in Egyptian tradition that to know anything's real name, be it the wind, a rock, a frog, a person, or even a god/dess is to have complete power of it. Interestingly enough, you see a degree of this same belief carried over into Hermeticism, where any demons encountered are asked for their actual name, as opposed to simply being referred to as "fear, pain, etc." As an example, we can look at the old story of Isis and Osiris. Isis was a maid of Osiris the god, a powerful chief-god of the Egyptian pantheon. Over time, Isis fell in love with Osiris, but knew that a mortal could not be with a god. At the same time, she thirsted for the power of a god such as Osiris. Being clever as she was, Isis devised a scheme. Osiris walked the same trail every day, she had observed. She would go to the trail before he walked it, lay a poisonous snake off to the side of it, then hide in the bushes as wait. She did so, and sure enough Osiris came walking along and got bit by this poisonous snake, the poison to which only Isis had the cure. When he was bit, Osiris fell to the ground and began crying for help, and sure enough, Isis ran to his side with the remedy. When Osiris asked for it, she said that she would only grant it under one condition, that condition being that Osiris reveal his true name to her. Though he chose not to at first, the pain began setting in fiercely, and eventually he cried aloud his sacred name. This having been done, Isis handed over the remedy and Osiris was cured. When he was healthy again, Isis used Osiris' true name to make herself a god, and therein set herself up in the pantheon amongst the other gods.

Its an entertaining story, but aside from that, it demonstrates where the belief of "true names" came from, and one way in which it could be used. Because most of their magic relied on the proper enunciation of such names (which were obscure and hard for the human tongue to utter), they often attributed any unsuccessful spell to the improper enunciation of the governing true name.

So now we have seen an example of these power names within both High Magic and Egyptian Magic. What is so powerful about these words, that they are attributed as being key in many magical operations? I shall provide one theory, which is the one that I too believe:

The vibrations released via the EXACT pronunciation of certain words is parallel to the vibrations of a given substance's existence. This follows the paradigm that all things exist on more than one level, and therein have a frequency of their own. Their power names, when uttered correctly, tap into those currents and link to the mind of the speaker, giving that speaker complete control over that current via a level of synergy, and as a result, all operations pertaining to the desired can be accomplished. Now this theory does apply to mundane corporeal things, such as trees and rocks, but applies even more so to entities, whom exist solely on an ethereal level, and to whom the magician is told to ask the true name of. The true name of a spirit resonates with perfection the vibration of the entity's own energy, therein tying the speaker to it from an authoritative position, forcing the entity to be subservient to whomsoever can speak its true name.

The Value of "Magical" Alphabets and Languages

You will see in your ventures, perhaps, that there are many types of speaking and writing which have been labeled as magical within themselves. The most common examples of "magical" alphabets are Hebrew, Theban(also called the Runes of Honorius), Norse Runes, Malachim, Celestial, Ogham, the "Demonic Notches," Enochian, Angelic Script(which bares similarity to Enochian), Sanskrit, and the Magi Script, though I've surely forgotten a few. As for languages, there is most commonly Hebrew, Latin, Pharsee, Enochian and Ouranian.

No doubt some of my readers are currently thinking to themselves "What fools would believe simple letters to be within themselves magical?" The answer? Fools who received such things from divine interaction(divine here pointing to anything of a higher frequency of existence). The most famous example of such revelation would be the studies of John Dee and Edward Kelly, whom channeled both the Enochian language and alphabet(*liber logoath) from a series of angelic contacts. Furthermore you have the Norse Runes, which Odin received after hanging nine days on Yggdrassil staring into the darkness of the universe with his spear, Gungnir, in his side, and which he in turn revealed to man via the Gotthi.

However, it surely can not be assumed that all magical alphabets are of some origin other than human. Let us take the Magi Script, for example, which is simply the ancient writing of that clan whom were the original magi, most likely with its origin in Persia, and therein having possibly spoken some ancient version of Pharsee. Such is simply human creation of characters for the relaying of ideas and thoughts on paper. The Phoenician alphabet, from which we get most of the English alphabet, is just as

“magical” as the Magi Script on the outer layer, having been created by the minds of men. Another example is Ogham, which was simply a creative way to pervay messages from one Celtic clan to another via writing on trees without their enemies being able to decipher the messages therein.

Using previously provided information, the reader should be able to conclude that any power within such alphabets and languages stems directly from the human associations attached to them, and the connection to and calling upon of that complex thought matrix therein created. If you had already concluded such before I pointed it out, then excellent job, and it can be said that you have already benefited from this essay in some way. However, there is another face to the value of these magical means of broadcasting thoughts

This “other face” is the psychological viewpoint of what speaking such languages and writing such words does to your psyche, and therein your magic. I could say to you, “You shall find ruin in your house!”, and it would not only be fairly intimidating(assuming you knew I was a magician), but would also probably get the job done. However, doesn’t “Tui domus es in exitium!” sound more “mystical?” More authoritative and effective? Such is the mind set that using such languages will put you into. You truly feel more magical uttering them as your mind sharpens into your objective.

Crowley once said himself that in the thousands of different spells he had casted, the most effective of them were in different languages, and he acknowledged two reasons: The first being the inherent power of an untouched, or ancient language, which derives from the associations added to them, and the second being the mind set that properly, and enertiatically saying the spells in such a tongue induces.

There are, also, certain languages which have ONLY been used for ceremonial, magical, or spiritual purposes. These mostly fall under the Barbaric tongues, such as Enochian and Ouranian, as well as Hebrew(which is today usually only used by the rabbi when preaching, or when reciting the Torah). These are arguably the most potent means of reciting spells, if you choose to do so using a different language, especially if the fact that they are strictly used for magic is born in the mind of the orator.

Understanding symbols, talismans, and sigils

By evaluating the information given in this article thus far, I believe it should be relatively easy to conclude how it is also that symbols, talismans, and sigils receive their power, at least to some degree or another, and therein is why I have not given each of the aforementioned a special section of this essay to speak of them. It should be easy to use the above information to see how thoughts are assigned to things such as symbols, and how that power can be tapped into to create a talisman. And, in retrospect, though I did not discuss methodology directly, it should also be easy to see how one may apply such virtues and thoughts to objects and symbols for one’s own

purposes.

Now, for the sake of the itchy viewer who enjoys “How-to” variants, I will provide a way to create sigils and self-useable power words. Sigils being obscure symbols of your will put down visibly and only recognizable unto you, and the “power words” being somewhat sigilized verbal affirmations which are essentially barbaric in both form and pronunciation.

Creating Sigils

Essentially an extremely simple process. First you take a statement of intent. To use an example from Spare’s Book of Love, we will go with “It is my will to have the strength of a tiger.” From there, you take all spaces, vowels, and repeating letters out of the equation, giving you:

TSMWLHVRNGF

So now what? Take that collection of letters, and organize it into a symbol. How? Think for yourself. Add them all together, perhaps using the T sideways with the S at the end, and the R on its back coming off of the T, etc. In the end, you should wind up with something interesting, to say the least.

At this point is where the magic actually begins. Take this symbol, perhaps written on a piece of paper, inscribed on a stone, etc, and focus completely on it, until nothing else exists for that moment. With it burning in your mind, begin to think strongly about what it is you wish to happen. See the words in your mind, your statement of intent and all emotions and thoughts attached to it, weaving around the sigil and fusing into it, until all that exists is a violently pulsating symbol within your mind.

Here, it is perhaps good to note that this is best done when in a state of exhaustion, either mental or physical(maybe even both), or in a state of inertial sensuality. There are several ways of attaining this mindset, the two which Spare favored being empowering the sigil at the height of an orgasm, and using what is known as the Death Posture before the empowerment. Other ways involve strenuous exercise beyond what your body can usually take, spinning in circles for a long time, or depriving yourself of sleep for a set amount of time. What this does is put you in a quazi-gnostic state, in which you are subconsciously focused, yet not fully at ease. As effective as this is(for I’ve used this approach many times with great effectiveness), I have found that with enough mental strength, a sigil can be empowered just as well in a state of calm-mindedness, focused on the goal. The benefit of the former is that you do not have as hard a time forgetting about the sigil, whereas in the latter you may be thinking about it for some time after the empowerment.

On that note, it is detrimental(in most cases) that you forget entirely about the sigil once it has been charged. Hide it, burn it, do something so that you’ll never see it again(at least not until the operation has been completed). The reason for this is simply that you

do not want to interfere with the sigil's work inadvertently.

Creating your own "Power Words"

Obviously you can not create Divine Names, but you can create barbaric words similar in sound to those of Enochian or Ouranian, What you are going for here is not inherent power, as perhaps the God-names have, but instead psychological effect and inducing a proper mindset in your magical workings. Essentially, all you are doing is a slightly altered version of the first step in creating a sigil. Start with a statement of intent, an example for which we will use the previous "It is my will to have the strength of a tiger." Once you've thought of your statement, remove repeating letters, and perhaps put a few of the reduced words together, giving you something like this:

ISM WYLTH VEGR

Once you have that, simply decide how you wish to pronounce it, then use it as a litany, repeating it over and over, each time casting your intent, until you eventually put yourself in a soothing Gnostic-like state.

Logged

<http://www.thedivinescience.org>

July 13, 2004, 11:43:20 PMReply #1

Fear The Dark

Settling In

Offline

*

Regular Member

47

Karma:

0

Personal Text

Regular Member

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The Power of Words

An excellent article, taught me quite a few things. You articles are always very well written. Keep up the good work.

Logged

Have you run your fingers down the wall

And have you felt your neck skin crawl

When you're searching for the light ?

Sometimes when you're scared to take a look

At the corner of the room

You've sensed that something's watching you.

Fear of the dark, fear of the dark

I have a constant fear that something's always near
Fear of the dark, fear of the dark
I have a phobia that someone's always there.
July 14, 2004, 12:18:09 PMReply #2

Trillis

Posts By Osmosis

Offline

Has a lot of posts

1244

Karma:

13

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The Power of Words

Yet another great article. Thanks.

Logged

July 14, 2004, 04:34:43 PMReply #3

PsiBlade

A Familiar Feature

Offline

Hundred-plus Club

132

Karma:

0

Personal Text

Hundred-plus Club

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The Power of Words

Ah, finally we get to see this subject addressed. Great work, Prophecy.

Logged

July 14, 2004, 06:17:46 PMReply #4

Adept

Posts By Osmosis

Offline

Posting chief

1145

Karma:

4

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The Power of Words

cries...that was exelent...no amasing, no...umm.....breath takeing? umm...I KNOW!!
BRTH TKNG! perfect. best artichel ever. *claps* I am really looking forward to more
articels of this stature. It really blew your other articles and everyone elses right out of
the water. :)

Logged

July 31, 2004, 12:51:58 AMReply #5

Hech

Posts By Osmosis

Offline

Regular Member

1153

Karma:

15

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The Power of Words

Niiiiiiice....

Logged

<http://www.thedivinescience.org>

August 24, 2004, 06:17:36 PMReply #6

Valarauco

Settling In

Offline

*

Greenhorn

27

Karma:

0

Personal Text

Greenhorn

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The Power of Words

Amazing Article. Your magick articles are the best I have ever seen. Very well explained
and elaborated. With an good mix of information and runic magick lessons. Tres Bien!

Logged

August 26, 2005, 09:47:12 AMReply #7

TheThing
Posts By Osmosis

Offline

561

Karma:

0

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Re: The Power of Words

Very nice inspires you to go out and bend reality very well done and practical. :cool:

Logged

TheThings's Flatmate.

September 17, 2005, 03:33:12 PMReply #8

[_jujitsu_](#)

Veritas Furniture

Offline

Veritas Furniture

263

Karma:

1

Personal Text

Veritas Furniture

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Re: The Power of Words

Awesome article, certainly taught me a thing or two about a thing or two ^^

Logged

One night I was a butterfly, fluttering happily around.

Then i awoke, and found that I was a man.

But what am I in truth?

A man who dreams he is a butterfly, [/colo

May 23, 2006, 02:06:35 PMReply #9

[psychicT0201](#)

Veritas Furniture

Offline

339

Karma:

0

Personal Text

Veritas_Hobo - Master of Hobokinesis
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Re: The Power of Words

:) A few days ago, I was invited to a church service for graduation, and the preacher was talking about The Power of Words.

It reminded me of this article...

Logged

July 18, 2007, 02:54:43 PMReply #10

Pursuit of Knowledge

A Veritas Regular

Offline

**

78

Karma:

2

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Re: The Power of Words

Reading this... I am in a state of utter bliss! This is the knowledge I have been seeking, the deep rut in the road I shall surely see for myself now! I thank you for such a well-written and complete article. This has helped me a good bit, and got me started on the right path you could say. After all this is core to magic is it not?

~Many thanks

Logged

Certain things catch your eye, but pursue only those that capture your heart ~old Indian saying

Do not comfort yourself by failing less than your peers. If you fall short of ideal target feel comforted, if short of realistic target work harder. ~Raitaro

January 22, 2011, 11:30:50 PMReply #11

DecayingNecropolis

New Member

Offline

*

9

Karma:

1

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Re: The Power of Words

Hm, quite the interesting article here. While I didn't intent to post anything in these forums until after I'd read through all the magick articles from the front page, and I figure some might be a little upset that I'm posting in a topic that hasn't seen an active post in almost four years I think, but I just had something I felt noteworthy that I wanted to ask before I move onto the next article.

This is in regards to the sigils. When I read that part I decided to put something together, just a little phrase to try and call on the wind. Ending up with (CLPNMWTRVGFHD) arranging all the letters any which way, and condensed onto the center, somewhat to the left of a piece of paper that I just picked up out of the printer tray.

And no, I'm not a skeptic or anything, I've actually just recently been directed to magick after some time focusing mostly on psionics. And personally like how much more complete and disciplined it is in comparison. Also, that close tie into understanding and establishing your individual truth, seems crucial to me, to achieve progress with any kind of real purpose behind it anyway.

Based upon that whole section you brought up about wind coming from the east; first I drew a diamond/square shape around the make-shift symbol, and a circle shaded in around that, with a square encompassing that, divided at the four corners or quadrants. Connecting both squares at their corners somewhat like a tunnel around a void. Then decided to fill in the section I associated with being the east (being that, it really depends on which way you would consider the symbol being right-side up). Then, while completely focused on the sigil, drew vertical lines in two of the other sides (north and south).

Basically, it was intended to symbolize the element I focused on to be drawn from the east, and condensed to one point, from all sides around me. But, before I could draw the horizontal lines into the western section (in relation to the direction of the vertical lines I'd already drawn), for some odd reason I can't quite find any other explanation for, I noticed my left hand became extremely hot, like my blood was boiling, then my right when I focused on it (wondering why it didn't feel the same at first), to the point it felt like they were on fire or something.

It soon spread to the rest of my torso as well, then pretty much the rest of my body. This seemed like some kind of body rash to me at first or an allergic reaction maybe, but I couldn't find any adequate explanation as to what would actually have caused something like that (and no...I'm definitely not allergic to paper or the dust from the tip of the pencil I drew with :-P). But my skin felt and actually looked sunburned, was visibly very red.

And still, compared to the air around, my skin feels cold after that. But now, I still feel it starting up when I focus on the sigil again.

My question is, did I possibly do something slightly off in the process, or is this a typical

response to creating a first sigil with actual serious intent towards it bringing some form of influence or manifestation? Thanks in advance.

And sorry for typing so much, that probably seems extremely random, or a bit odd to say the least, coming from someone who's never posted here before. But I'm usually very comfortable in these sorts of forums anyways. And I must say I've enjoyed all of the articles I've read so far, they have so far re-ignited my excitement in the abilities and possibilities that dwell with the mind, I hope the rest are just as good. :-)

Edit: Oh yeah, almost forgot my other question. This one won't take near as much explanation on my behalf. This is more in regards to the words themselves. I understand they only hold as much value as we give them, and thus the magick comes from our will and intent, which are inherently the greatest tools we have of influence through the mind.

But, I for one very much prefer audible silence, opposed to speaking aloud, as much as possible. And while I also understand that vocal words act as a catalyst, due in part to their use in establishing and maintaining connection via resonance frequencies, and invariably, grant control over whatever it is that word entails to be directed by the magician. Though I did put together a four line spell for evoking the wind in Latin, and while I should probably just test it for myself instead of just taking the lazy route and asking, I'm just curious as to good alternatives to convey a spell.

I would like to know, if the magician's will is strong enough, can simply writing, typing, or even thinking the words of a desired spell be used as an appropriate medium, as opposed to verbal speech? Similar to a sigil, yes I know, and would probably seem an unnecessary step to you, as words are just a means to convey the abstract symbols attached to them. But sometimes thoughts in word-form seem much more appropriate, yet speaking them aloud can be rather awkward.

« Last Edit: January 23, 2011, 12:53:45 AM by DecayingNecropolis »

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January 23, 2011, 07:42:13 AMReply #12

Mindlessinvalid

Posts By Osmosis

Offline

1205

Karma:

10

Personal Text

Crazy and Can't Get out of Bed

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Re: The Power of Words

There's a mantra practice where instead of speaking you write it, so I can't imagine why not.

It's got nothing to do with physical speech in the first place.

It's a focus for the magician's will.

As a chaos mage, I make great use of the written word for my workings.

Logged

Clothes make the man, and naked people have little or no say in society.

January 23, 2011, 08:49:51 AMReply #13

DannyCorso

Settling In

Offline

*

25

Karma:

0

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Re: The Power of Words

That is great article Prophecy. It reminds me so much of the "Intention Experiment". In short, anything can be infused with intention. Your article covers infusing words with intention.

These guys tried the concept with the "Intention-Imprinted Electronic Device" and managed to change the PH of a water sample 1500 miles away.

<http://www.theintentionexperiment.com/the-power-of-ph.htm>

Dare I say that the science and magick are getting a tiny bit closer in shy "pretend-it's-accidental" glances and steps like a high school romance? :)

Logged

Editor, Occult Center

January 23, 2011, 12:21:25 PMReply #14

DecayingNecropolis

New Member

Offline

*

9

Karma:

1

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Re: The Power of Words

Quote from: Mindlessinvalid on January 23, 2011, 07:42:13 AM

There's a mantra practice where instead of speaking you write it, so I can't imagine why not.

It's got nothing to do with physical speech in the first place.

It's a focus for the magician's will.

As a chaos mage, I make great use of the written word for my workings.

Good to know. Do you know the name of that mantra practice, or where I might be able to read more into the specifics?

I brought this up because the article talked about spoken words being strong form of establishing connection through vibrational frequencies I think. Though I'm more concerned with simply influencing things with thought. And was thinking maybe you could just use breathing combined with thought to create a strong connection. Thought that may fall more specifically into psionics.

But I guess that was already answered in a previous article, with the equation about will in relation to success. Thanks for the response anyhow. I'll continue reading and just put my ideas through trial-and-error and see how it results.

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Author Topic: The Power of Words (Read 42662 times)

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January 23, 2011, 12:30:59 PMReply #15

Wren

Posts By Osmosis

Offline

1711

Karma:

32

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Re: The Power of Words

The mantra practice is called Likta Japa, or something like that. Sanskrit doesn't transliterate that well.

Logged

January 24, 2011, 02:46:03 AMReply #16

Akenu

Posts By Osmosis

Offline

3370

Karma:

-40

Personal Text

यम या रा आना

View Profile Akenu's Initiation

Re: The Power of Words

<http://www.dharma-haven.org/tibetan/prayer-wheel.htm> I guess maybe this could help with the written form :).

Logged

Hepaby!

<http://akenu.blogspot.com>

- Magickal Curriculum

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Author Topic: Spell Creation (Read 33196 times)

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July 26, 2004, 06:58:27 PMRead 33196 times

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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Spell Creation

Spell Creation

A short how-to for creating your own spells

Introduction

I believe that at this time I have provided enough information via the articles at Veritas, particularly The Power of Words(which I will refer back to several times in this article), to properly teach you all how to construct your own spells. In this article we shall examine the importance of doing so, a few new dynamics of spells which I may not have covered in previous articles, as well as re-examine a few which have already been treated in the past. Apart from that I shall also provide a basic template for spell creation/casting, and a few methods of doing so.

Three Types: Construction, Improvisation, and Revelation

Construction

Perhaps the most common form of spell creation is that of actually sitting down, and after evaluating certain things, writing up your own spell to be kept in a private spell book of sorts. There is nothing special about its construction, other than the fact that

the aspects of it ring true to you as being useful in appliance to the end for which the spell was designed. These are the things one may wish to consider before spell construction of this sort:

Intention- What is the point of the spell? What is it supposed to do? Before spell creation, this is the thing which must be considered above all.

Personal preferences- Try to create the spell within the system of magic which you practice. If you are hermetic, you may wish to include invocations of seferic or qelippotic energies, as well as perhaps any entities which govern properly the intent of the spell. If you are a straight summoner, you may wish to simply construct an invocation with a layout of different energies to be invoked. If a chaos magician, you may wish to consider where sigils can be applied. Other considerations may include: times of the day, day of the week, phase of the moon, colors, smells, surroundings, time of the year, ruling zodiacal sign, elements which could be associated to the operation, chakra properties which could be called upon, or perhaps even runes associated with the situation at hand.

Magnitude- The more extreme the desired effect, the more powerful the spell will have to be. Causing a weak gust of wind often requires less than verbalizing your intention in a sentence aloud. However, causing a hurricane is much easier done with a more ritualistic setting, or at least a few days of mental preparation and energy drawing.

Additions- How complex do you wish to make it? Remember, the more things you have properly added, the more focused the energies released will be, and the more of those energies there shall be released. Apart from that, if the spell is somewhat ritualistic, the mindset of the magician will be much more focused. Common additions are: Candles, sand, incense, magical weapons, an altar, color-appropriate robes, runes, religious symbols, magical alphabets, offerings to spirits, human servants for the operation(handling tools), the use of familiars(for the summoner), stones, and all sorts of blessed items. Before one decides which additions to include or not include, one may first wish to evaluate the magnitude of the spell, and the energies which will be needed.

How to enact the operation- How are you going to initiate the effects of the spell into the universe? Some may simply focus their will and broadcast their desire, which in this case is the sum casting of the spell. Others may wish to burn images, break ceramics, hurt themselves, etc. Some magicians prefer to collect as much energy as possible to infuse with their wills before sending it out(an example is the Middle Pillar Rite and the Burning Hammer Rite). Chaos magicians often enjoy using the "Smoke cloud" impression, in which a ring of cloud-like energy is imprinted with the magician's will via a focused Kiai, then letting the smoke cloud go out and disperse into the universe. If you are a summoner, the spell may be set in motion simply by commanding the spirit to leave immediately and carry out your will.